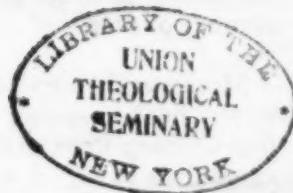


The **CHRISTIAN CENTURY,**

A Journal of Religion

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Geneva Sees Men As Trees Walking

Dr. Steiner Discovers Civilization

WHO WINS
Fundamentalists
or Fosdick?

Are Herrin's Churches Guilty?

—

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The CHRISTIAN CENTURY

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EDITORIAL

The Intolerant Idealism of Christianity

DISCUSSION IS ARISING in some quarters as to whether the "colum" — that supposedly humorous feature of latter day American journalism — is about to go into a decline. There is scarcely a large city in the country but has at least one, and in many cases more than one, journalist feverishly trying to turn out a column a day of comment intended to set off the foibles of mankind. Indications are appearing that some of the men who conduct these columns are beginning to feel that there is a necessary limit to this competition in humor. Don Marquis, whose column, produced for a New York daily, is syndicated throughout the country, recently hit out savagely at the whole tribe of column writers. Heywood Broun, conductor of a column on a neighboring paper, tried to turn the edge of the criticism by suggesting that Mr. Marquis should properly be writing theology anyway. We agree with Mr. Broun. At least, Mr. Marquis has been putting some strange stuff in his column of late — apparently in answer to his neighbor's challenge — and if he keeps it up he is likely to make certain newspapers either the most vivid religious propagandists in this country, or destroy the papers. "Christianity," says Don Marquis now to the folks who come looking to him for laughs, is today, as it has always been, "struggling, active, practical, uncompromising, oppressed, dangerous, spiritual. Real Christianity is necessarily intolerant of fraud, injustice, and oppression; and while its ultimate aim is peace it is obvious that there can be no peace where it exists until it has achieved its ultimate triumph. The moment it abates, by one whisper, its intolerant idealism, it ceases to exist; it becomes something else; it is absolute, or it is nothing; it cannot make terms, or it defeats

itself; it can pardon all sinners, but never any sin; its most mild-seeming precepts are really explosive paradoxes; it is nothing to be trifled with; eventually the human race, as it finds itself on this planet, must either extirpate it completely or practice it sincerely if it wants any rest; it is impossible to live near it without taking some attitude toward it. Most of the troubles of the world, since it appeared, have been stirred up in one way or another by the action of this idealism on the human race; people who are touched with it may and do compromise, but the thing itself does not compromise."

Returning the Soil To the People

WOODROW WILSON laid it down as axiomatic that there could be no internal peace and stability in Mexico until the land question was settled. The greatest accomplishment of the Obregon administration has been that of putting into successful operation the machinery for returning the soil to the people. Three Americans own a territory just south of the Rio Grande equal in size to the state of Ohio. We need to be reminded of such facts as that when we think of our relations with Mexico. It is safe to say that we are the sinners in three cases out of four when irritation arises. Once the people regain the natural right to the soil which God gave them there is a foundation for national prosperity, internal peace and social progress. Lenin put the peasants of Russia into possession of the land and kept them at peace while he ruled through a dictatorship. They had always had a dictator and possession of the land made him a much more benevolent one from their viewpoint than was the czar.

The French revolution was due more to landlordism than to any one other aspect of monarchical tyranny. The small new self-governing peoples in Europe are building a solid national economy by restoring the land to the people. This is not true in Hungary, but that nation is not properly self-governing as yet, being under a dictatorship of the aristocrats and monarchists. Latvia furnishes an excellent illustration of this movement. It would only make a small American state but its people have maintained their national integrity through generations of oppression as have the better known Czechs. For generations they have been a peasantry under German, Russian and Polish landlords. This economic oppression was more debilitating and cruel than was their political subjection. Since obtaining independence they have expropriated the landlords, put all waste, mineral and forest lands under the control of the state, set apart places of historic and natural beauty as national parks, secured all water rights for all the people, and divided the arable lands up into small, privately owned farms with all possible provision for making them the permanent homes of the operators. Such a policy is the greatest security possible against communism. No agricultural land can be democratized under landlordism, with "the people aliens in the land of their birth." No more menacing drift is on in America than that toward tenantry.

A Passage to India

NOT YET HAS THERE appeared in any other medium a discussion of the problems raised by the attempt of one race to administer the life of another to equal the new novel by Mr. E. M. Forster. Books on colonial administration, on the understanding of other cultures, on our racial difficulties, are coming out in increasing numbers. Taken together, they scarcely say as much as "A Passage to India." Mr. Forster uses his remarkable command of literary method to show us his English, men and women, living alongside his Indians, men rather than women, in a typical third-rate city on the banks of the Ganges. He balances the enthusiasms, the stupidities, the generosities, the suspicions of the one group with the same qualities in the other. He tells you more about why there is a problem in India, and everywhere the white man seeks to assert his rule, than all the magazine articles and books can tell. Alas, when he has completed his picture he steps back, shrugs his shoulders, arches his eyebrows and says, "You see, there is no solution." It is not hard to feel his underlying sympathy for the Indians, but even his best-intentioned occidental never finds the way to bridge the racial gulf permanently, nor is he ever convinced that it is possible for the white man to let India govern herself. True, Mr. Forster permits himself one savage moment of cynicism when he declares that the problems might be solved were it not for the presence of the white man's women. But even with its hopelessness, even with its refusal to take Christian missions seriously in the working out of the tangle, Mr. Forster's novel requires a careful reading from all those who recognize of what sort are the

problems that will overshadow world thought before many more years.

Community Work As Missionary Evangelism

IN PREPARATION FOR the Latin American missionary conference, which is to be held in Montevideo early next year, studies are being made on the relation of the modern idea of community work to the work of the local mission station. Throughout most of Latin America the educated section of the community is either only nominally Catholic or directly hostile to the church. This is true of organized labor as well as of students and public school teachers. Usually this state of indifference or of hostility to the prevailing church is indiscriminately against all churches and usually toward religion itself. Thus the Protestant mission church is generally lumped with the prevailing cult in the mind of the liberals. But this liberal element can be interested in things of science, community weal and work that makes for genuine progress. In other words, there is a wide field for the type of missionary effort that is less concerned with immediate baptisms and the building up of institutions that bulk large in statistical reports than in promoting the kingdom of God in terms of genuine human welfare. The mission that will do that kind of work may have to make a larger initial investment per convert for a few years but it will show a larger balance sheet in membership and influence in the long run. A self-effacing attempt to do good is always the best missionary temper. When that attempt is confined to that round of teaching, preaching and charity work that fills the bill admirably in the average Protestant North American community it may fail to measure the largest opportunity in a type so widely different as that of a South American Catholic community. The morrow there lies with the liberals who have broken with the Catholic hierarchy. Lectures, welfare work and non-sectarian education interest them. The pulpit is often under their ban and the formal church outside their toleration. Christ is careless as to instruments, but he is careful as to results in terms of human weal.

Judge Gary in War and Make-Believe

OF ALL THE PEOPLE who thoroughly enjoyed our recent mobilization test, Judge Gary seems to have gotten the most kick out of it. Newspapers tell how the judge sat at a desk in the Engineering Societies building in New York when there came from Washington a rush order for railway equipment. In two jumps he had the president of the New York Central frantically on the job starting rolling stock toward troop centers. Along came another telegram demanding money, and the doughty judge had a bank president rushing it toward Mr. Mellon at a rate that showed how unnecessary are liberty loans. Order after order, all calling for the instant conversion of the country's industrial resources to the government's military needs,

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poured in, and Judge Gary boomed his responses with an instantaneous fervor that, naturally, brought a telegram of appreciation from President Coolidge. Only one-eighth of the communities of the country, according to the figures of the war department, saw any need for mobilizing, but Judge Gary mobilized himself, and the world of big business in which he is such a dominant figure, completely and in breath-taking fashion. It made great reading in the next day's newspapers. It must have appealed especially to the sensibilities of Mr. Bernard Baruch. Mr. Baruch is the gentleman who actually had to mobilize our industries when we were actually at war. And he is the gentleman who has also testified that, when it was the real thing and no playing to the galleries, Judge Gary insisted upon the right of his steel corporation to profiteer at government expense to such an extent that only the threat of government management brought him to time. Mr. Weeks has shown his impatience at the slowness of *The Christian Century* to distinguish as between a test of mobilization and mobilization itself. We confess now that we have been altogether too slow in grasping this. Judge Gary in war and in make-believe makes the difference too clear to be overlooked.

The Deadly Parallel— It Cannot Be Dodged

WITH NO MOVEMENT within the confines of the various American denominations does this paper find itself in more sympathy than with that toward the reunion of the two main branches of Methodism. It has been a little hard to determine just what extent of actual unity lay in sight once the two denominations had completed ratifying their present proposal. But any extent is better than none, and any move that has as its aim some mitigation of the present scandalous divisions of American Protestantism may be sure of the support of this paper. However, there are cleavages between the two churches that ought frankly to be acknowledged while the negotiations are in process. If real unity can come while these cleavages exist, well and good. That is a question for the Methodists to answer. Evidently there are some of them who have their doubts. The main cleavage is, of course, the Negro. And the Central Christian Advocate, an organ of what is sometimes popularly called the northern denomination, shows how deep and wide that cleavage is by contrasting the recent pronouncement of the Springfield general conference on race with that of the Alabama conference of the southern Methodists. In Massachusetts last May the one church called race consciousness a "recrudescence of the spirit that Jesus came to destroy," and repudiated the idea of racial superiority with as much vehemence as official language can command. It called for repentance for "race pride, race prejudice, and race bitterness." It said "the human family is of one blood." But the brethren in Alabama, after acknowledging the paramount duty owed the Negro because of the circumstances under which he came to America, went on to say, "We cannot live together in social or political equality; no distinctive races in history have accomplished this. There must be one dominant race to rule the nation. Herein lies our problem that we must solve in justice to all the inferior races in our midst." And

because "the question is too delicate and too intricate to be intrusted to any except the wisest and most judicious" the Alabama Methodists "seriously doubt the wisdom of our missionary board in putting this question in the course of study for promiscuous discussion."

American Preachers Stir England

THIS HAS BEEN a great year for American preachers visiting in England. While Dr. Norwood and Studert-Kennedy have been enjoying a magnificent ministry in this country, one after another from our American pulpits has been crossing the Atlantic to prove that there are men among us with a living word for all in our times. The tour of Dr. Fosdick and of Dean Robbins seems to have been in the nature of a triumphal procession through the cathedrals and free church pulpits of Great Britain. Dr. George W. Shelton, of Pittsburgh, has likewise produced an impression that is easily marked in the British press. But to no man has there come a more instant response than to Dr. Lynn Harold Hough, one of our own contributing editors. The magazine published by the City Temple, London, tries to suggest the impression that Dr. Hough has been making in that city. "The one thing about him immediately and strikingly apparent is a certain indefinable quality of liveliness," it says. "This man is not just breathing, moving, speaking, not only alert and full of energy—he is living. His vitality is not mainly physical. It is a balance of the body and the spirit—it is the more abundant life. Essentially he is the preacher. Endowed with splendid mental equipment, trained to razor-edge fineness; equipped with experience as a leader and organizer of learning and culture, the whole man is evidently able only to function completely as a preacher, by the spoken and written word alike." There is a page more in similar vein, which need not be quoted here, lest trouble come within the editorial circle. But *The Christian Century* would be less than human did it not find satisfaction in the evidences of the unusual ministry exercised overseas during the past summer by one of its staff.

The Church and the Stream of Life

THE EDITOR OF the International Review of Missions, Mr. J. H. Oldham, has written a book on the world's race problem, in the concluding chapter of which he utters strong words as to the position occupied by the church in the life of today. The editor of the Continent seizes upon these words to write an equally strong editorial under the caption, "Indicted by a Lover." What Mr. Oldham said was this: "The church is not today, as it ought to be, in the midstream of the world's life. It is not sufficiently in touch at many points with real things. The constructive thought of our time does not proceed in large measure from those who start with Christian presuppositions. New vital forces are reshaping the modern world, which have scarcely penetrated the general life of the church and which it is making little conscious effort to guide and inspire. When one asks where in the world today one can find the most creative forces, most tingle and zest, most new insight and invention, most of the

spirit of adventure in the pursuit of moral ideals, it is not to ecclesiastical circles that one would naturally turn. The pronouncements made by ecclesiastical bodies on social and moral questions are too often—there are, of course, many exceptions—the utterances of pious platitudes without knowledge and thought behind them. And practical men who know that only by hard and sustained thinking can a way be found through the perplexities and enigmas of modern life, are apt in consequence to regard the church as an influence that can be safely ignored." What the Continent said was this: "Sober business, is it not, to be asking these things? Let us be clear, though, what we really wish for. It is vain to imagine that even the most faithful preaching of the gospel in and by a church filled with the Holy Spirit's dynamic, would silence every tongue of opposition and compel the obedience of every heart. This is genuinely a free moral world; God is honest about that; even his Son's preaching was not compelling. But this the message of the church, if infilled with the actual power of God, will do: It will make men take account of it. They may hate it—scorn it—fight it. But they won't treat it as an insignificant trifle; they won't as Oldham says they do now, ignore it. A thoroughly alive church is bound to be the world's paramount fact in every part of the world. Is the church that now?" Both sayings are quoted here because The Christian Century has been trying, as best it could, to say the same things for a long time. They need saying.

Shall the Social Creed Be Revised?

THE PUBLICATION of the outline of social ideals drawn up by a special committee of the social service commission of the Congregational national council, with the announcement that the Federal Council will be asked to substitute this for the statement of social aims now in effect, brings into the open a condition that has been forming for a long time. The church moves slowly. It is the task of church leadership, if it is leadership, to break new paths, to inspire to new moral and spiritual conquests. In formulating the document that appeared in the previous issue of The Christian Century the committee gave evidence of its perception of the responsibilities and opportunities of leadership. There is no doubt but that, in the main, the statement expresses the platform on which the church must soon take its stand.

It is not so certain, however, that the time is yet ripe for the formal adoption of this platform by the Federal Council of Churches. It may be that the delegates who sit in the quadrennial gathering at Atlanta in December will be ready to set these new stakes. But before they do so, ordinary prudence will bid them determine whether the ideals already announced have been attained. If they have not, there may easily be given an impression of instability of purpose rather than that inclusiveness of aim that the proponents of a new statement really desire to attain. What is the situation as regards the social creed?

Twelve years ago the Federal Council of Churches, made

up of representatives of some thirty evangelical denominations, adopted the present social ideals. It has twice since reaffirmed them and they have been separately adopted by practically all the constituent bodies and also by the Young Men's and Young Women's Christian Associations. With few exceptions all the other religious assemblies in America have adopted social resolutions equal to them in progressive temper and in some cases more advanced. A well known labor leader publicly told a caustic critic of the church that these social ideals were in advance of any pronouncement ever made by an orthodox national labor assembly.

In adopting this platform the leadership of the church lived up to the duty imposed upon it to go on in advance of the rank and file of the churches. How far was this advance suggested by the slowness with which the church has been indoctrinated with these ideals and how much remains to be done before they will be generally recognized as a norm for organized religious conduct. This year for the first time they were made the subject matter of the annual Labor Sunday message sent out by the social service commission of the Federal Council.

In a certain religious assembly an attorney chided certain laymen for prolonging the opposition to resolutions which the ministers present seemed determined to put through, saying, "Let them go—it means nothing anyhow." Among these resolutions were the social ideals. Failure to do more than pass them has lent significance to that argument. The exposition of the ideals in the Labor Sunday message even this year was not given unconditioned support by the social forces of all the churches. It would be interesting to know how many pulpits frankly made them the subject of a Labor Sunday address.

It was charged at the recent Toronto Conference of Social Work that the church was taking a kind of smug satisfaction in such resolutions, making them a pious breastwork for defense against criticism rather than ammunition for social advance. It was also argued that resolutions were little to the point—that action was the great need. But how can large bodies act on any practical matter until they have formulated a basis of action? That is what such resolutions as the social ideals are for. It is not their making that is to be deprecated but the failure to take definite action to put them into practice. The social service agencies are now giving substance to this demand by devoting their energies to the campaign to procure the adoption of the child labor amendment.

If the churches are going to adopt any platform for social action at all the social ideals represent a minimum. There is at present a decided desire on the part of many of the professional social service workers in the churches to revise them. The Congregational proposal makes this desire concrete. The tendency of this proposal is not to reduce the minimum but to increase it. It is felt that the ideals as now expressed do not go far enough, cover enough issues or give adequate expression to conviction on some of the issues treated. But this conviction only furnishes the greater argument for living up to the minimum already adopted. To increase demands when those already professed are not seriously attempted is only to add hypocrisy to pretense. The first need is to crusade for those definite things laid down in the present ideals, such as the abolition of child

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labor, the regulation of woman's toil on behalf of health and the home, suitable provision for the old age of the workers, their protection from the diseases and accidents of occupation, from unemployment, from the seven-day week with the reduction of hours to the lowest practicable point, and a living wage. This is a perfectly definite platform for action. There is no equivocation about it and not a single abstraction in it. Either the leaders in the churches mean it or they do not. If they mean it they will frankly and boldly unite their forces both to procure legislation and industrial practice embodying these definite planks, and they will put forth all their power and influence to secure the active cooperation of the churches in enforcing them upon the lay conscience and the statute books.

Geneva Sees Men as Trees Walking

AN INTELLIGENT FOLLOWING of events from day to day at Geneva, including the world commanding addresses of Prime Ministers MacDonald and Herriot, leaves one with mixed feelings of discouragement and hope; discouragement for the moment, hope for the long run. These two most conspicuous and most powerful statesmen of Europe went to Geneva to invest the discussion of the questions of disarmament, security and arbitration with the special prestige of their official and personal participation. It was a bold and fine dramatic touch. It focussed the attention of the whole world not only upon what these premiers themselves said, but upon all the discussions and decisions that might follow. As a result the press of the world has been giving unprecedented attention to the attempts being made at Geneva to order the world in such a way that the burden and menace of its huge military armament might be enormously reduced or entirely rolled away. Yet, to speak of it as dramatic, is not to suggest that it is a fictitious interest which mankind is taking in the Geneva discussion; it is a drama of reality, the most profoundly solemn reality that can engage the thoughts of modern men. Not since those six long months when the allied statesmen were formulating the peace terms following the armistice has there been such a concentration of the world's interest upon a single gathering of statesmen, the Washington conference not excepted.

At Geneva an answer to the deep aspirations of the world for peace, the relief of the human spirit from the brutalizing and frightful uncertainty to which a state of armed peace dooms it, the actual carrying out of the hopes which prompted the creation of the league of nations, the fulfillment of the idealistic interpretation of the war which brought America into the conflict with a mighty emotion which was not less glorious because it was misplaced—these constituted the agenda. Specific schemes for accomplishing all this were on the docket. Notably there was the draft treaty of mutual assistance drawn up principally by Lord Robert Cecil. The substance of this proposed solution of world peace was in

two parts, one providing a plan for a general mobilization of league members against the aggressor nation, the other providing a plan for supplemental treaties or alliances of mutual guarantee between specific groups. The general mobilization is conceived to be under the control of the council of the league of nations. The special alliances may act independently, in emergency conditions, and inform the council that they have started the fight. This is the procedure set up for dealing with a nation that refused to arbitrate a quarrel with its neighbor. The recusant nation is thus "outlawed," and may be made the object of economic attack as well as military.

It was this proposal that was at the front of the minds of delegates assembled at Geneva the first week in September. True, the draft had been rejected by England, Canada, Sweden and by Secretary Hughes for the United States. Nevertheless its formulation had given a concrete basis for discussion, and there were suggestions for revision on the horizon, particularly the Shotwell-Bliss formulation which had gained singular prestige by labeling itself as a plan to outlaw war. This was the background of Mr. MacDonald's opening address before the September meeting of the league of nations. In language that rings through the world as it rang through the chamber, he appealed from the military system to one of law and order. Including compulsory arbitration, reliance upon good faith, the admittance of Germany and Russia into the league as equals, his eloquent words warm the heart that yearns for peace.

"The danger of supreme importance which is facing us now is that national security should be regarded merely as a military problem based solely on the dominance of force. For the moment that may do; for the moment that may lull to sleep; for the moment that may enable large nations and small to believe that their existence will be no longer challenged. . . . If, after all the appalling evidence in history that military force cannot be secure, we today repeat the folly of our ancestors, then the security we give of the day is only betrayal of the nation that we lull to sleep under it."

Mr. MacDonald rose almost to a steady insight of the outlawry principle when he said: "The essential condition of security and peace is justice, which must be allowed to speak;" but his insight wavered and blurred when he added, "and that is arbitration." Had he declared, "and that is law," he would have struck the bull's eye of the whole problem. But, not to magnify this distinction, the prime minister goes on in words of amazing candor: "If we cannot devise a proper system of arbitration, then don't let us fool ourselves that we are going to have peace. Let us go back to the past; let us go back to that false whitened sepulchre of security and of military pacts—there is nothing else for us to do—and let us prepare for the next war because that is inevitable."

Turning to the delegates from the smaller nations Mr. MacDonald said: "In a military world, pacts or no pacts, you will be invaded; pacts or no pacts, you will be crushed; pacts or no pacts, you will be devastated.

The certain victim of a military age and a military organization of society is the small nationality. . . . Evil will be made upright and entirely free to do its work if you fling yourselves once more into that security which has never made you secure since the world started."

This address of Mr. MacDonald marks, beyond dispute, the highest level of reason and hope reached by official language since mankind began to take the war issue seriously. But whether Mr. MacDonald fully sensed the implications of his own utterance is open to doubt. Before concluding his speech he seemed almost to nullify it all by the following:

"The British government stands by the covenant. The British government has no wish to reduce the authority of the council. The British government wishes to extend authority of the council consistently with the continued existence and prosperity of the league. Clauses 10, 12, 13, 15 and 16 of the covenant may well form themselves into a charter of peace if we only apply them and fill them out."

Was this a sop to France? Was it merely a diplomatic flattery of the league? Or was it intended for consumption by British timidity and conservatism? And was Mr. MacDonald conscious while he was setting his approval on articles 10 and 16 that he was saying the very opposite of what he had previously declared? Or was he in his warning against dependence upon force merely seeing men as trees walking—unable to hold a steady visualization of the objects in the unfamiliar light of a warless world upon which his own as well as a few of his fellows' eyes have been suddenly opened? We do not know. But it is this flagrant and blighting inability to hold the "law, not war" antithesis clearly and steadily before the mind and build peace upon the basis of it that is discouraging. The two indisputable articles of force in the league covenant are 10 and 16, the first military, the second economic. These articles were so unpopular in America, and elsewhere, that the recent Bok plan, which was commended by nearly all league advocates in the United States, rejected them and hoped thereby to make the league acceptable to America. It is regrettable that Mr. MacDonald did not cling consistently throughout his address to the clear insight of the powerlessness of war to crush war. His ideals were beclouded and discounted by his reference to those articles in the league which make it in the final resort essentially a military alliance, the very sort of thing which the main body of his speech condemned.

Of the French attitude as expressed by Premier Herriot a similar judgment, though in by no means the same degree, is applicable. It marks little progress beyond the hard, narrow-eyed policy of Poincaré, but it is discernible progress. Arbitration—Geneva's legal vocabulary does not seem able to rise above the level of arbitration into the level of law—is necessary said M. Herriot, but it is not sufficient.

Arbitration, security, disarmament—these three are inseparable. We must create something more than an abstract form of words. Arbitration shows good faith, but we must protect good faith. . . . Mr. MacDonald says arbitration is justice without passion. I agree. But we cannot have justice without some force behind it. We must combine right and might. We must make what is mighty, just; and what is just, mighty.

M. Herriot contended that no conference on disarmament should take place until after the question of security and arbitration had been decided upon. In other words, France refuses to consider proposals for reduction of armament unless she can secure the kind of military arrangement or alliance upon which she has insisted since 1919. Unless a defensive alliance is provided similar in effect to that proposed to Mr. Wilson at Paris, and which he tentatively accepted on America's behalf, M. Herriot considers a conference for limitation of armaments useless. The position of France was supported by Foreign Minister Benes of Czechoslovakia, who said:

"You have got to have sanctions and you have got to have sanctions of force, for they are the only sanctions efficacious against a nation which would break its word. The day may come when we can trust in the justice of all nations. That day hasn't yet come."

Lord Parmoor of England supported Mr. MacDonald in a masterly address which at some points rose into even clearer utterance than that of his prime minister. He said:

"You can look forward to a certain success of these great principles of Christian ethics and Christian charity which alone can bring peace and comfort to the world. We desire not the application of force but the supremacy of international law. It is in law that we can find equality. It is in law we can find Justice. In military force we can never find one or the other."

Lord Parmoor also joined Mr. MacDonald in explicitly stating that England would have nothing to do with any protective schemes promising the use of force, particularly where the matter was left uncertain for the future and the decision largely rested with other powers. Mr. MacDonald contended that the people of England would never submit to such a practice.

With the finish of the great fireworks and the departure of the captains of statecraft from the scene, Dr. Benes took the material of the discussion into his hands and moulded a plan upon which the league at the time this is written is working. The full text of the Benes plan is not available, but its salient features are a concession to Mr. MacDonald of two points: compulsory arbitration, and increase of the powers and authority of the league council; and a concession to M. Herriot of four points; the overwhelming use of force in the form of military and economic sanctions, the delay in disarmament until military alliances are arranged, a general agreement of the nations to support a state as against an aggressor, and the effective decisions of the widened powers of the league council by a simple majority.

Various reservations have been made since the Benes proposal was presented and before. One of the most significant of these was that on behalf of Great Britain to the effect that she would furnish her fleet for policing the seas in the outlawing of an aggressor nation, but with the reservation that compulsory arbitration would not in such an event be binding for her, and that all questions of the rights of neutrals would be in the supreme and sole control of Great Britain. Of course, the logical thing followed, namely, that France would

handle military sanctions on the continent in the same way and under similar reservations!

The effect of all this maneuvering is to get France precisely what she desired of Mr. Wilson in 1919, and has bent her energies toward ever since—a military alliance in fulfillment of the treaty of Versailles. Of course, the obvious expectancy is that whatever aggression arises will be over some feature of the treaty. As an aggressor becomes at once "outlawed," it is clear that France expects to have the nations, through the league or otherwise, guarantee the fulfillment of the treaty against any nation that attempts to get by force any relief from its provisions.

With this sort of scheme the United States cannot be expected to have anything to do. The question of any military alliance with Europe under whatever disguise it comes has been settled forever in America's opinion. America means not to be isolated from Europe; in her heart she desires the closest relations, the most intimate and helpful relations; she will even go to lengths of relations involving actual sacrifice on her part; but these relations must absolutely be founded on a basis from which war has been definitively and judicially abolished. The use of the great term "outlawry of war" in any association with the plans now under consideration at Geneva is a gross misapplication of the term. This kind of outlawry is not a judicial procedure making war a crime under the law of nations and setting up a court with real jurisdiction and a real law to administer. If Europe wants the participation of the United States in its affairs let Europe's peoples answer—as, please God, they will soon have a chance to do—the declaration of the United States that henceforth war is to be held as a public crime and war makers judged as criminals—let the nations answer that with their own affirmation, and the dawn of world peace will be at hand.

The House that Jack Built

A Parable of Safed the Sage

ONCE UPON A TIME I was inveigled into the learning of a Narrative which purported to be about the House that Jack Built. And I learned all of it, even about the Malt, and the Rat, and the Cat, and the Dog, and the Cow, and the Maiden all Forlorn, though why she should have been Forlorn with a Man and a Priest all ready for the Marriage I know not, and the Cock that crew in the morn. But early in the Narrative I lost the House, which was supposed to be the theme of the Narrative; and as for Jack, I learned not anything about him, but only of some of his Possessions. Even so I learned about the Wild Man of Borneo, and his Wife, and her Child, and its Dog, and his Tail, and so to that end of the story. But in the telling of the Flea on the Hair of the Tail of the Dog of the Child of the Wife of this interesting Gentleman, I failed to learn anything about the Wild Man of Borneo, save that he had just come to Town. And it is little profit to know as much as that if one know not his Hotel Address

or his Telephone Number and How Long he doth intend to stay.

Now in my Youth I thought not much of those things. I assumed that the History of the House that Jack Built was Adequate, and the Tale of the Wild Man of Borneo excited in me no great curiosity, and I did not seek to be wise beyond what was written. But now these stories are Incomplete, and they make the same mistake that many Biographies and Obituaries make. For the interesting thing about Jack is not the Dog nor the Cat nor the Cow with the Crumpled Horn, but Jack himself, whom the story doth lose out. Yea, and Jack doth often lose himself out of the Picture by assuming that his Malt and his Rats and his Cats and his Dogs and his Cattle and his Man-Servants and his Maid-Servants are the really Significant things about him. For the most important detail concerning Jack is Jack himself. And what shall his House and his Malt and his Rats and Cats profit him, if he have no Wife in his house, and no Children to play in his Front Yard? And what shall it all avail him if his sons are Fools?

Beloved, the world hath been too much occupied with learning from Mother Goose and Madame Grundy concerning the goods and chattels that cumber or adorn the House of Jack, and not enough interested in knowing about Jack himself. In the olden time, a prophet of God spake unto a king, and said, While thou hast been busy here and there, the Man got away. Let us seek a little less ardently to know the number of Jack's taxable assets, and know a little more about Jack.

VERSE

To the Poet

WE RAIL at life, bewail its woes,
And curse its mighty wrong;
You bear its burdens valiantly
And find in it—a song!

THOMAS CURTIS CLARK.

(Of F.G.H.)

SHE IS WITH GOD," they say, nor is it hard
To think of her with Him, who walked on earth
In close discipleship. I know full well
She is with God.

But think not thus to make her distant, gone!
I hear, beyond all doubt that grief can spell,
God's other Name—The Great I Am—With Us—
Immanuel.

STELLA FISHER BURGESS.

Oasis

ACROSS a desert I rode
As through a land of flame,
When into my soul there flowed
The Jordan of Thy name.

CHARLES G. BLANDEN.

Who Wins—Fundamentalists or Fosdick?

By Joseph Ernest McAfee

IF THE CONTEST between the fundamentalists and the modernists were a game, which, to be sure, it is not, Dr. Fosdick's king might be said to have been checkmated. He cannot make another move—in this game. Of course the board can be swept of the men, and another game started on another board. But the last move of the Presbyterian general assembly, under the dictation of the fundamentalists, closes the present contest. Dr. Fosdick's most famous sermon, though doubtless not his greatest, was entitled, "Shall the fundamentalists win?" Well—they have won.

But the contest is not a game. And though it were, there would remain other games in the series. It is not a war, maybe, but if it were, this is not the whole war, not even a campaign, perhaps; only a battle. The war is determined not by a single early battle, but by the whole series and the final one. These are not pleasant figures of speech. Take another. The action of the general assembly has forced Dr. Fosdick into a corner where he faces a dilemma. Either horn is sharp, and there are only two. There really is no choice between them, though one must be selected. He must either join the New York presbytery or come down out of the First church pulpit. Neither is quite possible, yet one is necessary.

If he joins the presbytery? Some of his friends seem seriously to think that possible. There is not a minister of the Presbyterian church, or of any other denomination, of mature years, competent to qualify as a liberal, who could do that. Those liberals who are already in the presbytery could not get in from the outside, under the full blaze of the publicity involved, and by running the gauntlet of even the few well-informed and determined fundamentalists in the body. These few could keep up such a pepper of embarrassing questions, by way of testing their orthodoxy, as determined by the almost-300-year-old confession of faith, that no wise man would dare the ordeal in the first place, and no foolish man could survive it.

DR. FOSDICK'S DILEMMA

No, Dr. Fosdick cannot join the New York presbytery. Though he might consent to apply, and though his fellow liberals already in should blanket him through by stifling the attacks of the fundamentalists and conservatives in the membership, the bare fact that it had been done, and Dr. Fosdick had been a willing and conscious party to the transaction, would later, if not soon, rob him of that rare influence he now exerts in the religious world. There are so many reasons why Dr. Fosdick should not and will not join the New York presbytery that, though the papers of October or January announce the event as an accomplished fact, those who know and love the Dr. Fosdick who now is, may contentedly deny that it has been done; another person would have been playing pranks with an honored name. The Dr. Fosdick they now know never could do such a thing.

Well, then, there remains the other horn: Dr. Fosdick

may retire from the pulpit of the First Presbyterian church of New York. That, too, is impossible, though, of course, that is what must actually be. When he goes, or after he has gone, it will be another Dr. Fosdick. Having been forced out, he has become a radical, and a leader in the radical religious movement. But Dr. Fosdick is not a radical, and has no temper or disposition for radical leadership. The man, the minister, the individual who bears the name, may do any one of a dozen different things. He may go across East river to the old Plymouth pulpit, and fill full the traditions in his day and generation of a Henry Ward Beecher, a Lyman Abbott, a Newell Dwight Hillis. But that would be another Dr. Fosdick. He is not the spiritual son of any one, or all of these combined. No matter where he goes, no matter on what platform he steps forth, he has been set among the radicals, and among the radicals they and all the world will expect him to stand. He and they alike will speedily find the company uncongenial, for, it may be repeated emphatically, Dr. Fosdick is not a radical.

NOT A FIGHTER

He is not a fighter. This is not said to his discredit. Certainly it is not to his shame. Fighting, on the contrary, would make him ashamed. He has already been tested twice. At the first flush of the war-victory, when it looked to most as though the air were charged with emancipation for thought and religious aspiration, as for all human hopes, Dr. Fosdick published his great Atlantic Monthly article. It set him forward at once as a leader of progressive religious thought and the protagonist of the intellectually daring. The shout of joy from the ranks of the radicals doubtless had almost as alarming an effect upon Dr. Fosdick as did the deluge of telegrams and letters from his conservative ministerial brethren with their saddened or stinging protests. At any rate, he has never done it again. His friends will protest that he is not afraid; he simply does not want to be a radical leader; he has not in his soul the sort of feelings which set the radical on fire.

Again, he published, or allowed to be published, his sermon, "Shall the Fundamentalists Win?" It sounded like a challenge. The fundamentalists considered it such, and dauntlessly accepted it. The issue is just now. They have won. But Dr. Fosdick was himself surprised when the sermon was taken up as a challenge. He invited Dr. Macartney to a personal conference, assuring him that they could straighten out their differences if they should only meet face to face, and allow their genial personalities their persuasive force. Of course, Dr. Macartney did not accept the invitation. He did not fancy a truce or a stalemate; the issue meant battle to him, and he preferred to win battles in the field, not in the parley-tent, nor by compromise. His best friends in the New York presbytery have officially expressed regret that Dr. Fosdick ever preached that sermon or permitted it to be published. Probably, considering its effects, he shares their regret. He is

not a fighter. He does not consciously issue challenges. He will never succeed as a radical, and a leader of radicals.

Yet, surely none will fail to discern that his enforced retirement from the pulpit of the New York First church has this effect. It forces him into an equivocal position. If his foes were indeed foes, and had planned their coup maliciously, they could not have schemed more cunningly. Which, of course, they are not, and which, of course, they did not do; they doubtless sincerely suppose they have done God and man eminent service. Service or no service, the result seems clear.

RECOVERED FAITH

Dr. Fosdick is still very much alive. He has probably won the greatest spiritual triumph of his career during the past summer in Britain. British free-churchmen, and many also of the establishment, have promptly discovered him; pressing throngs have waited upon his preaching, and then gone home to praise unstintedly his grace of speech and spiritual insights to the multitudes who had not the opportunity themselves to hear. But all events serve to set forth in bold relief the character of Dr. Fosdick's spiritual leadership, now and henceforth. Though he be *facile princeps*, he is a type; he is one of a group. And the sufficiency of the type is material for profound consideration as the religious situation in the United States is now studied.

Such is the service rendered by this type, a thrilling service, thrilling, at any rate, to a considerable proportion of the American people. It is illustrated by two instances. Here is a young woman, live, exceedingly sociable and magnetic, who during her childhood and early education was steeped in the traditional statements of dogmatic orthodoxy. The human is charging through her whole being. She loves on first sight and is loved as promptly, not merely by the enamored swain, but by intelligent old and young. She is winsome, high-power human vitality. She seeks to remedy the shortcomings of a faulty education. She enters one of the largest of our modern universities. Two years of it leave her religious traditionalism in chaos. She is almost in despair from sheer bewilderment. She attends upon the ministries of Dr. Fosdick. She "gets back her faith."

All the fundamentalists in the land could not have achieved this. For she has no disposition to cry out upon the godlessness and impiety of her university instructors. She knows they are not impious, but are eager and honest and exceedingly keen searchers after truth. She is vital enough, and soulfully enough in touch with the world of 1924 to realize that their pursuits are thrilling endeavors after human realities. But what she hears them say in their classrooms, and sees them do in their laboratories "robbed her of her faith." In Dr. Fosdick she recognizes one who lives in this new world, yet knows what she has been taught in religion, and can put those beliefs in such language as to make them intelligible and believable to her. She has "got back her faith." When any of her fundamentalist friends presume to point out Dr. Fosdick's errors, and reproach him with "infidelity," her conclusive reply is, "He gave me back my faith; he could not give what he did not have."

The other case. He is an upstanding young business man of New York. Reared in a religious home, and graduated from a denominational college in the near middle west. Digging in on his job, and making good, though to this day unable to see any vital point at which his education hooks on. Feels that he had to begin all over again when he came to New York from his "training." First of all, discovered how unrelated to reality was his religious training, and its basic ideas. Went to hear Dr. Fosdick, and, full of enthusiasm, did it again, and yet again. Finds that he can be a churchman, since such a mind and spirit as this preacher is a churchman. Has entered into church life masterfully. What effect this new turn in Dr. Fosdick's "churchmanship" will have upon him, and his like, remains to be seen.

These are real instances. They are typical. Under the influence of the total ministry of liberal preachers, among whom Dr. Fosdick is *princeps*, these instances have become a multitude. They constitute about all there is left of denominational churchmen, in good and regular standing, who have acquired a "liberal" education, who know why they got it, and who know what it means after they have it. We are not concerned to inquire what effect upon these the driving of such men as Dr. Fosdick from their pulpits will have. The present point is that Dr. Fosdick is rendering this monumental service, and can render it only as he is not forced to foregather with and assume leadership among the radicals.

No word need be said or should be said in disparagement of such a service. The demand for it is real. It is native to this particular epoch through which we are now passing. Yet anything like a complete survey of the demand for religious leadership must reveal its temporary, not to say ephemeral character. The groups to which such liberal leadership appeals are dwindling, and must eventually pass. They come mainly out of homes where constant and formal instruction in the traditional doctrines of the denominational churches is maintained. These homes are growing fewer and fewer. These individuals have passed out of such homes, to have their religious ideas reinforced by orthodox Sunday schools, and later by denominational colleges. This reinforcement is not sufficient of itself to constitute a religious "education." No system which confines religious instruction to half an hour or an hour each week under poorly qualified teachers can properly call itself education. And formal religious education in the denominational colleges—well, such a quantum is scarcely worth discussing.

NO THEOLOGICAL CONVICTIONS

This fact must be faced in all serious consideration of today's problem of religious leadership, namely, that an increasing majority of the students in institutions of advanced learning—a quarter of a million or more, they are—approach their scientific work without very definite theological opinions of any sort. Even what they have been taught in one ear has gone out of the other. They are almost as impressionable in the matter of the religious implications of their scientific and philosophical training, as in any other. How far does the liberal leadership surviving under our denominational ecclesiastical system qualify in

the service of these, the larger and rapidly increasing multitude?

As a matter of fact, there is little essential difference between the fundamentalists, and the modernists who remain in regular standing among the denominational churches. If asked what are the fundamental doctrines of religion they will substantially agree. They are the existence of a personal deity and his control of the universe, the interpretation of the mediatorial person and work of Christ in the process of human salvation, the character and proper use of the Bible as containing the essential truths of a saving religion. There is sharp, at times violent, disagreement among them as to what is the "proper" statement of these doctrines, and upon "interpretations" which meet the requirements. But there is emphatic agreement among them upon the essential character of these formularies. The preaching of both groups is alike occupied with turning these doctrines over and over, magnifying their importance and embodying true religion in the ideas and ethics which they generate.

WHAT YOUTH IS THINKING

Now, the further fact is that these doctrines are not central in the thoughts which the great mass of our intellectual leaders gain from modern education. These leaders are not blatant "infidels," disposed in profane objurgations to deny these doctrines. They simply are not interested. Sermons which discuss those tenets, either from the fundamentalist or the modernist point of view—well, say they, at least think they, What is the use? They care little who has the better of the argument, the fundamentalist or the modernist. A ministry, therefore, which confines itself to such a homiletics, infused with no matter how glowing a spirit and personality, makes no persistent and constructive appeal to them. The liberal-orthodox denominational preacher is making it possible for many to keep their faith and remain in the church, who have been grounded in these doctrines which fundamentalist and modernist agree are essential religion, but neither modernist nor fundamentalist is gripping the religious life of our larger intellectual group.

Young people are thronging into and out of classrooms and laboratories nowadays where such theses as these are accepted as working data or are held as worthy at least of discriminating and dispassionate inquiry: All reality is one, such distinctions as that between the material and the spiritual being a confusion rather than an aid to thought; life is a chemical reaction, there being no more mystery about the transition of no-life to life, and the reverse, than about any other chemical transmutation; thought is a phenomenon immediately linked, through the essential vibratory process, with sound, heat, light, electrical effects, radioactivity, and all the rest; substance is one, distinctions between the so-called elements, and all other phenomena of both matter and spirit, being simply variations in electronic groupings and activities; creation is simply a word applicable to certain transformations, the entire universe and all its elements being swayed by invariable electronic law; history, to be intelligible to modern thought, must be reorganized around vitally different norms from those which allow a continuous stream from the so-called ancient, through

medieval, to "modern" times; Christianity shows no historical continuity, what is known as Christianity today being far more generically related to Arabian neo-Mazdaism than to ideas derived from Roman, Greek, or even Hebrew thought, its connections with the ideas disseminated by Jesus of Nazareth being so remote as to be quite negligible; and so on, in so many directions and involving so many divergences from what religious orthodoxy of yesterday esteemed to be germane to true religion, that preachers who weave the web either of cold logic or of warm personality about yesterday's "fundamental" doctrines would as well demit their office.

CAN RELIGION BE REAL?

Whether these ideas be right or wrong, true or false, desirable or undesirable, scientific or unscientific, whether such tendencies as are laid bare by their formulation should be corrected or not, is not the immediate question. The point is that this is the situation. If religion is to be made real to the intellectual life of this afternoon and tomorrow morning, the thinkers of today and tomorrow must be met on the ground where they now stand. And, it may be added, the leadership which essays this office would best set forth on hot foot, for the thinkers of today and tomorrow are not going to linger long even on their present standing-ground. They are on the move, all the time, by virtue of the essential principles which control their thinking processes.

There are just two ways for religious leadership to meet this situation. One is the fundamentalist's way. He is thoroughly consistent. He believes that these ideas, these profane inquiries, and the whole educational system which harbors them should be cast out of our society, bag and baggage. He believes that it and all of its exponents should be ejected from every professorial chair in every church school. He believes that every legislature of every state should cut these noxious heresies out of every text-book used in the public schools, and that all teachers should be forbidden to mention them, much less approve them. And on that belief fundamentalists are acting. Again, I say, they are thoroughly consistent in their program.

The other way to meet this situation—well, it is not the way it is being met by the modernists, who, so many of them, are zealous barely to graze past within the limits of denominational ecclesiastical propriety. The doctrines they are content to talk about are not interesting. The intellectual life I have been trying to describe does not consider their doctrines the essentials of religion. If current leadership wishes to interest this intellectual life it must talk about something else. What shall that something else be?

Shall it be the drawing of a sharp distinction between the material and the spiritual, and the identification of the interests of religion exclusively with the latter, after the manner of an eminent Protestant divine in an article of a current magazine? Shall it be the ringing of homiletic changes upon the definition of religion voiced by that splendid soldier and mystic, Donald Hankey, to the effect that "religion is the betting of one's life that there is a God"? Shall it be iteration and reiteration of the statement, in the face of so much demonstration to the contrary, that the eminently noble, sacrificial, useful life is attainable only

under the trines of denominations

Man again. that the gious service the reship w tomor ever be sure the ership of inq tories, other that c salva over a tories of life

A has s into void, At was but a nurs enou The mea and use I ha N and I re leav of S So liv I kn nev coa V kn me

under the inspiration of devout acceptance of these doctrines which fundamentalists, and modernists within the denominational folds, are agreed to be essential to religion?

INTELLECTUAL FREEDOM

Manifestly not. For that is committing the folly all over again. To restate the doctrines mentioned, in such terms that the group emerging from the formerly orthodox religious training can "keep" or "get back their faith," is a service for which many of them will be devoutly thankful the rest of their lives. But it is no way to evince the leadership which the weight of intellectual life of today and tomorrow will demand of their religious leaders. Whatever be the form or substance of the doctrines advanced, be sure that this intellectual life will recognize only such leadership as is prepared to employ the same methods and spirit of inquiry which prevail in their classrooms and laboratories, namely, that which leaves no place for dogmatic or other unfounded assertion, which advances nothing as truth that cannot and does not yield to that test. "There is no salvation except intellectual freedom." That is being said over and over again to the habitué of classrooms and laboratories in our liberal institutions. Strenuous as the regimen of life is which such a formulary imposes, those who are en-

tering into the spirit of modern scientific education believe it, from much severe testing, to be true and sound. They propose to live by it, which is an even nobler resolution than to determine to die for it. A religious program or a theology which offers salvation by the cheaper device of "faith," or any other sort which supplants that freedom, will certainly not prove interesting, and may be met with opprobrious denial. This intellectual life is prepared to believe, to exercise faith, to pierce the mysteries. But it has not eyes for mysteries as baffling mysteries. Its faith will not sink into credulity. It will believe what its finds to be the truth, *what is finds to be the truth.*

It appears upon the face—and discouraging experience is demonstrating it—that the sort of leadership required to meet this situation, cannot be supplied by denominational ecclesiasticism. Let it be of the most liberal, of the most modern of the modernist type, it cannot remain comfortably within such dominion, not to speak of the hope of its emanating directly from that source. Where it is to come from, how it is to survive, how it is to function, how it is to establish connection with the life it must guide and unfold—those are questions which nobody has yet answered. Few of us have begun to realize that they are serious questions, or that there is need of pondering them.

I Discover Civilization

By Edward A. Steiner

ADOLESCENCE WAS NOT YET the convenient label to be pasted over the follies of youth which it has since become, so I have no recollection of having passed into it or out of it. Pedagogy was still "without form and void," and children were little men and women.

As my trousers were my older brother's, shortened, so was all of life the same, only less of it. The same food, but smaller portions, from the time I was weaned from my nurse's breast; the same prayers, abbreviated but not enough, and exposed to the same effects of good and ill. The only things which marked me as a child were the measles and the whooping cough, that I had elder brothers and sisters who could punish me at will and who made full use of their prerogative, and that on the day of atonement I had to fast only half a day.

No predigested foods were provided for body or mind, and as I tried my milk teeth on hard crusts of rye bread, so I read yellow backed novels and the Bible, as soon as I had learned my letters. When I recall the fact that at the age of seven I had to study Proverbs, Ecclesiastes, the Song of Songs and portions of the Talmud, I realized that I never lived in paradise, in its sheltered innocence and beauty.

I was born into an old culture just being touched by the new civilization. The age of steam and electricity and coal oil had arrived, but I heard only its cock crow.

With my entrance into the *gymnasium* I stepped up to my knees into the new day. My teachers, who were all churchmen, stood timidly and shiveringly on its shores, leaning on

the staff of Thomas Aquinas or trying to sweep back with a broom the tide which had begun to rise during the reformation, and was gradually becoming full.

With an old man's thoughts and feelings I stepped into this new and struggling world, coming from the two dim, coal oil lamps of which our town boasted, into the gas lighted streets of a great city. With what wonder I saw an electric light climbing St. Stephen's dome.

What a transition! From the creaking of carts and the lumbering omnibus, to riding in street cars; from the gypsy music and the fiddlers three, to the Strauss waltzes and grand opera; from the smoky inns foul from the smell of raw alcohol, to the pleasure life of Edens and Orpheums. From straw thatched cabins and beaten earth floors, to tall tenements and costly palaces; from the tiny, cluttered shops to the *Grande Establishments de Paris*, in whose plate glass show windows most lovely and impossible ladies wore intricate lingerie and sumptuous garments.

No wonder my brain reeled, that for a long time I walked on clouds, and my body became fierce from fiery hungers. My skimpy allowance alone saved me from plunging headlong into the seductive vice of the gay city.

I suppose this period was my adolescence; but it was the body only, which thrilled with the young life forces. My soul life became dormant, and I believed it dead.

I studied Latin because I had to, and logic, which was a little more to my liking; never having mastered the multiplication table, higher mathematics was torture. History

was hard, with the kernels of names and dates, and no juice; geography was taught without imagination. Mountains were just boundaries, rivers carried so much of this or that kind of freight, and people merely had sworn allegiance to this or that flag. Modern literature was carefully chosen, and was the kind which was dry and dead at its birth.

No wonder that on Saturdays and Sundays I lived in the streets. My stomach was as eager as my eyes, and traveled as fast, with a penny's worth of roasted almonds bought from a Polish Jew, another penny's worth of Turkish paste, from a gentleman who wore a fez, a pretzel with another penny, from a woman who was as dried up, crusty and salty as the stuff she sold.

My weekly allowance wasted, I walked up and down the shopping streets, living the life of a nobleman; buying patent leather shoes, velvet suits, glittering decorations at the court jewelers; finely bound books and illustrated magazines, Havana cigars and Turkish cigarettes. Having purchased my fill, I hired a cab, a two-horse cab, and drove out to the Prater, by my side an actress from the Orpheum.

My vivid imagination dulled the sting of poverty for a while; but to walk penniless through the old Prater, a refined and glorified Coney Island, and be contented . . . for that I did not have imagination enough. Yet I could watch merry-go-rounds, listen to the ballad singers, hear the "Tshin-tshin, Booma drassa" of the military bands, inhale the odor of Viennese coffee, and look at the beautiful women without money and without price; then come to my Monday's classes with a dull headache, and earn a well deserved zero, without having spent more than my whole week's allowance of ten pennies of spending money.

This then was adolescence; but very, very soon I was to lose those cheap and innocent joys; for the old men and women within me with their age old culture, began to quarrel with civilization, and I had to take up their quarrel, which I have continued ever since, and this is the way it happened.

* * * * *

I lodged in the Kleine Sperlgasse; I think it was No. 37. It was indeed a crooked street, which they say was a cow-path. If it was, it must have been a blind cow that engineered it. The tenement houses which lined it were not even decent from the outside, being without the false front which later they have acquired. On the fourth floor of No. 37 I found lodging with Mrs. Fannie Miller, a widow, who made her living peddling, carrying her pack upstairs and downstairs in the tall tenements, and renting bed space to students. The scant living was supplemented by the earnings of her daughter Johanna, who was a dressmaker, grown hunchbacked from falling downstairs while her mother was away. Her deformity was increased by her sedentary labor.

All of us slept in one room, which was living room, dining room and bedroom—three in one. Another small room was rented to four other students who, like myself, attended the near by *gymnasium*. I, being the youngest, was taken into the bosom of the family, so to speak.

Johanna's shrunken body was crowned by a large, long head covered by a wealth of beautiful hair. Her features were homely but her large, dark eyes glowed like fiery coals.

I think I fell in love with her, that sort of love into which I have often fallen, out of loneliness or pity.

She mended my clothes, darned my socks, listened to my lessons which I had to learn by heart, and on Sunday nights when I came home worn out by my ecstasies and hungers, she always was waiting for me and shared with me a late lunch of rye bread and butter, the bread very thick, the butter naturally very, very thin.

I soon discovered that my ravings about the exquisite things I had seen in the shop windows gave her pain, and once when I tried to describe to her a wonderful dress which I had seen in the shop windows of Zwieback Brothers, on the Kärnther Strasse, wonderful, because its price ranged somewhere into four figures, her eyes grew fiercer than ever in her anger.

"I made that dress," she blurted out; "what do you think I was paid for it?"

She told me of the long days and hours, the miles of stitches; she showed me her fingers calloused from pushing the needle, and then she showed me her book, the record of her scanty earnings.

The others in the shop, she said, the straight ones, the beautiful ones, had other ways of earning money; but she, crooked and ugly, had to stitch, stitch, stitch, and her mother had to step, step, step; while the little space they had for living and resting and eating, had to be let, to pay the rent which was exorbitant, and went into the pockets of a rich landlord.

I grew mad from rage when she told me of the life in the shop, the chicaneeries of foremen, the fines for a crooked stitch or a sweat drop on a delicate garment.

Thus I heard for the first time in my life the bitter lament of the poor, I saw the shadow side against a lurid background of luxury and ease; and the fatal, redeeming way out of this wage slavery: socialism.

* * * * *

The next Saturday I did not walk the streets or eat my penny's worth of roasted almonds, Turkish paste and pretzels. I stayed at home and read the book Johanna gave me. Hard, stiff, bitter stuff for an adolescent boy's mind, and with each page I grew older and older. On Sunday afternoon I did not go shopping without a pocketbook, I accompanied Johanna Miller to the socialists' meeting far out in the XXI district.

Fortunately for the burden on my mind, the Austrians take their troubles pleasurable. The meeting was held in a beer garden. Table after table, covered by Turkey red table clothes, were shaded by emaciated, properly trimmed Linden trees. I ordered two glasses of cheap beer, and felt very grown up because I was treating a lady.

The guests were merry enough, for wage slaves. Snatches of street tunes were whistled and sung. Young men, unashamed made love to the young women by their side, or tossed dice to win or lose, and vendors of sweets found ready purchasers.

The platform which was yet empty, was being arranged by a committeeman; then a rapping on the table, and silence, broken by the stern, condemning voice of a latter day prophet. The beer grew stale in the tall glasses and I spoiled a crusty roll by nervous attention to what I heard;

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Of bakers who worked in the underground shops from sunset till morning, to bake the crisp rolls which have made Viennese breakfast tables famous; of leather goods workers who made the luxurious purses, and were paid pennies for things which sold for dollars. Of dressmakers, young women who clothed the rich in splendor, and who, if they wanted a decent garment, had to sell their bodies to be able to purchase the necessary goods; of apprentices who were slaves for four years, tending babies and carrying slops, their young bodies exploited to learn a trade; beaten by their masters and scolded by their mistresses; of food rising in price daily, of taxes and more taxes, of useless wars, of a cruel and stupid nationalism.

At that moment a representative of the law appeared, and drawing his sword declared the meeting closed, and that the garden must be vacated in five minutes.

Sullenly the workers rose—not at once, but reluctantly, one by one, and when they were on their feet they repeated the Socialist golden text from the Marxian Bible: "Workers of the world unite; for you have nothing to lose but your chains."

Around the garden, a wall of helmets rose suddenly, there was a command to charge, and the beer garden was empty in less than five minutes.

Thus my adolescence ended, and all my hungry thoughts after God, and beauty, and harmony turned earthward; I became an old man again; till I grew young once more, under a star of hope.

[These biographical fragments of Dr. Steiner's have been appearing irregularly in *The Christian Century* for some time and will include several additional chapters in the near future.—The Editors.]

Are Herrin's Churches Guilty?

By James J. Coale

THE VISITOR to Williamson county, Illinois, receives many surprises. They tell in Herrin that when the troops from Chicago arrived in the dawn of a cold morning last winter they expected to find themselves in a muddy gulch flanked with miner's cabins, behind which would be desperate men skulking, ready to take a pot-shot at the soldier boys who had been brought in to enforce the law.

To their great amazement the members of the national guard found themselves in a modern, up-to-date American city with typical department stores, business buildings, high grade hotels, hospital, Masonic temple, library and large church buildings. Everything was right up to the minute. Traveling men say that Herrin and Marion, the county seat, are two of the best business towns of their size in the middle west.

In apology for conditions that have brought such unwelcome notoriety to the community during the past two years, one is told that, so far from deserving the reputation the county has gained, Williamson county people are above the average in point of wealth and culture, and that its people are good church-going folks.

All of which, strangely enough, is true. In the high schools, with their large enrolments and modern plants, the high level of culture is given a pretty accurate index. And the churches are so strong that they might excite the envy of pastors in almost any American city.

And yet there are the ugly facts. Going back a hundred years to the first settlement of the county by southern mountaineers one finds that though churches sprang up as soon as the people began to arrive so did crimes of violence and murder. In the sixties and seventies of the last century, the county earned its name "Bloody Williamson" because of vendettas and feuds that involved cowardly murders and reprisals by the score.

Just two years ago there occurred the so-called Herrin massacre, the horror of which appalled a whole nation. For

the past year a tension has existed between groups of the people that leads to shootings and murders. That feeling exists at this moment, and will take a long time to abate.

All this in a church-going Protestant section of America. Everything that is claimed by the churches is true: the size of their congregations, their memberships, their large Sunday schools, and their enthusiastic men's Bible classes. The figures are really astonishing.

Take Marion, the county seat. The miners who worked in the Lester mine, the working of which by scab labor caused the massacre of June, 1922, were mostly from Marion. Herrin people who think Herrin has enough sins to answer for and do not like to carry Marion's as well, will remind you of this fact. Marion, with a population of between ten and twelve thousand, has an even twenty churches, all Protestant. Their property is valued at a half million dollars. They had a membership in May of this year of 6,720. (Note the unusual percentage—67 per cent of the entire population.) The Sunday schools enrolled 7,225, and the churches actually can claim the interest in one way or another of 10,150 people—that many names appearing on the various lists of members, Sunday school scholars, contributors, or occasional attendants. These figures are authentic and reliable.

Herrin, a quarter of its population foreigners, does not show up so well, but in a different way can present some figures of its own of similar significance.

Williamson county, among other things, can therefore furnish the student of contemporary religious developments in America some very interesting phenomena to ponder over.

In the first place, here is a challenge to the easy-going assumption that a church-going community is ipso facto a law-abiding community. Some good people are irked by being told that Christians must be taught responsibility to their communities, and the social implications of Chris-

tianity. Their retort is that if a man's heart is right with God he will perform every social obligation in the best possible way. Everything, to be sure, turns upon what is meant by being right with God. But this sort of Christian does not want emphasis laid in the Christian appeal on any social aspect of Christianity. The real Christian, it is insisted, will discover all these things for himself.

The answer to that in Williamson county is that it is not so. The church people have neither discovered their social obligations nor discharged them. The churches have succeeded in the work of evangelism as they have in few places in the world. They have the people. If it is objected that the right sort of gospel has not been proclaimed, that begs the whole question.

Again, lack of cooperation between the churches of a community may be a very serious matter indeed. Williamson county is a demonstration that discussion of Christian unity is anything but academic.

Scarcely anybody doubts that strong Christian churches should provide a Christian community. The failure to accomplish this in Williamson can be traced directly to the refusal of local churches to cooperate in an attempt to bring this about. The churches in Marion and Herrin frankly have other aims and purposes, which, so far from drawing them into closer fellowship, led them into a program of competition with each other.

To cite an instance by no means extreme, one minister in a small church complains that his Sunday school teachers are coaxed to leave their own church and denomination by emissaries from other churches, and that even pastors of the strongest churches are not above that sort of practice.

Some results of that competitive spirit are pointed out. Last winter marked a period of great activity. Attendance at church services was never so large. The Sunday schools recruited the last available child, while adult Bible classes were so swollen that they taxed the capacity of very commodious church buildings. It was reported that two Bible classes were close to the thousand mark in enrolment. The men's class in one of the strongest churches was obliged to seek accommodation in a motion picture theater. It was all a part of a merry race to build up the churches. Yet at that very time these same churches, as we shall show, were proclaiming their social impotence.

Idle men loafing about the streets are characteristic of a coal-mining community. For the past year employment has been at a low ebb in the southern Illinois field, resulting in a condition of unusual idleness. The importance of some provision on the part of communities for taking care, in a constructive way, of the leisure time of the people has been emphasized by the development of parks and playgrounds and other community centers throughout the country. But in Williamson county provision to meet this need has been given over in large measure to commercial interests. In such a soil law-breaking and vice are indigenous, and Herrin, Marion and the other towns have reaped a harvest which should have caused no surprise.

With a few exceptions, the churches have failed to perceive this need. With the sheer political weight of their numbers they might have been led to create a community spirit that would have made impossible the vicious political

rule that has controlled the county. But fundamentalism, the proper mode of baptism and kindred controversial matters have loomed large in the thinking of the church leaders, so large indeed that the every-day needs of human beings at their very doors have been obscured.

Except in one particular. The orgy of law-breaking that broke out two years ago aroused the indignation of the church people of Williamson county. Following the riots of 1922, with the subsequent failure to bring convictions, there developed a program of debauchery throughout the county the like of which is seldom seen in American communities. Under political protection, bootlegging, moonshining, gambling, prostitution and graft flourished openly.

The good people of the county—and there are lots of them—exasperated almost beyond endurance, made an effort last winter to clean up the county. Several hundred determined men, led by two federal prohibition enforcement agents, in one night brought in every bootlegger, gambler, prostitute and resort keeper in the county and saw them safely behind the bars of the various jails. Before the sun had set the next day every last man and woman was released on habeas corpus proceedings. The federal officers left and failed to come back, and conditions were back as they were with the gang more triumphantly in control than ever.

The Ku Klux klan then appeared and succeeded where the good citizens had failed. This the klan has to its credit. Under the leadership of S. Glenn Young, the county was cleaned up. This Mr. Young is interesting, especially since he has received the almost fanatical support of Christian men and women, even of some ministers of the gospel. He is alleged to have killed thirty men in his career of law enforcement before he reached Herrin.

Mr. Young's achievement impresses some ministers and leading church people so strongly and so favorably that they are willing to overlook some methods that were employed. Not one objection could be made to the closing up of disorderly resorts and centers of vice. But Mr. Young did not stop there. He proceeded to lead his retinue of deputies into private homes, particularly the homes of the foreigners in Herrin. His raids took place during the cold winter nights and continued through the early hours of morning. The tales one hears in Herrin of the ruthlessness with which these visitations were carried out, the heartlessness with which little children were turned out of their beds in abject terror and the character of those in Mr. Young's company explain the bitter resentment aroused and the reason for an organized opposition to the klan.

The stir was so great that the militia was twice called into the county within a few weeks. Mr. Young has been indicted in the city court of Herrin, the Williamson county court, and the federal court for various offenses. He is out on bail said to be in excess of a million dollars. In August he forfeited the bail of forty thousand dollars furnished by adoring klansmen by failing to appear for trial.

And murder has followed in his train. Killings took place in Herrin last winter. Attempts were made to assassinate Mr. Young last May and resulted in seriously crippling him and blinding his wife, while one of his alleged assailants was shot and killed by klan police as he attempted

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to return to Herrin. Murder occurred again the other day, snuffing out the lives of six men when an effort was made to seize the automobile which carried the men who attempted to take the life of S. Glenn Young.

The prevailing atmosphere in Williamson county today is that of hatred and suspicion. The entire community is one vast whispering gallery. The people are afraid to talk where they may be overheard. Fear and unhappiness are everywhere.

It is easy to blame the Ku Klux Klan for all this. One carries away the feeling that criticism of that absurd organization cannot be overdone, and that not one good thing can be said in its favor. It is malicious and meddlesome, and it is impossible to praise its few constructive achievements without condoning its cowardice and its evil. But it grew in power in Williamson county because the churches failed. Many public-spirited men and women who detest much that the great hooded organization represents, have seized upon it as the only available weapon in a desperate situation, much as a man, attacked by a rattlesnake, picks up whatever he can put his hands upon.

A United States senator recently remarked in private that the spread of the Ku Klux Klan was due to weak churches, weak in the sense of being ineffective. Ministers and laymen alike protest that the churches were powerless to correct the evils of Williamson county's political corruption. Do they realize the significance of that confession?

The one outstanding challenge to American Protestantism today is to carry over into the political, social and economic life of the nation the dynamic of the Christian program. Where the churches fail to meet this vital need, an irresponsible group, animated by an assortment of hatreds, with concealed membership, is at hand to seize the moral leadership of the community, and the sporadic tales of murder and violence from Williamson county indicate what kind of result may be expected.

To single out individuals or churches for blame seems rather futile and mean to anyone who knows Williamson county. They have been caught in a plight that calls for the utmost pity. They are no worse and no better than dwellers in any one of a thousand communities in America today.

But what is appalling is that in the midst of conditions that cried to God in heaven for relief the churches should have indulged in the luxury of denominational aloofness, and that they failed to act together as brothers in Christ in response to such an appeal.

CORRESPONDENCE

We Will Let Mr. Dawes Explain

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of The Christian Century for September 4 I read, on page 1154, "But Mr. Dawes has joined the ranks of Klan denouncers." In the issue of September 18, page 1196, I read, "Mr. Dawes must be doing some deep thinking these days when he is able to see so prompt fruit-bearing from the approval he gave to Klanism in Herrin."

Will you kindly explain in the next issue of The Christian Century the apparent contradiction. Also will you kindly say whether you

believe that the recent outrages in Herrin were not the result of long-existing conditions rather than due to any "approval" (?) Mr. Dawes gave to Klanism in Herrin? I get the impression of a striking instance of unfairness and of a bias in political matters that amounts to partisanship not supposed to appear in a "Journal of Religion."

Davis and Elkins College,
Elkins, W. Va.

W. H. WILCOX.

War Myths Die Hard

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to thank you for publishing the article by Professor Julius Richter on "Germany's Struggle for Life." Not only is it informing and in some respects encouraging to those of us who are interested in the religious future of Germany, but it is written with a vigor and frankness that ought to make some of our blinded nationalists sit up and take notice. The charge is often brought against the Germans that they do not understand other peoples; but might it not with equal justice be charged against us that we do not understand the German people? Indeed, not only do we not at present understand them, but a systematic policy of misrepresentation of them still dominates the American press. It is difficult, even in our religious periodicals, to secure a fair statement of the facts with reference to the German people, to say nothing about their viewpoint. War-myths, like all other myths, die hard, and I am grateful to you for doing your part toward dissipating the myths that grew up in this country relative to Germany during the war.

Boston University.

ALBERT C. KNUDSON.

Watch Our Outlawry Announcement in Next Issue

EDITOR THE CHRISTIAN CENTURY:

SIR: Returning from a somewhat extended summer vacation, and going over the current periodicals awaiting me, I found in The Christian Century, July 17, 1924, an article, "Plan for the Outlawry of War, to be supported in the United States senate by Senator William E. Borah." I like this plan so well that I want to suggest —what may be already done—that the plan, as printed in The Christian Century be printed in some convenient form for free distribution, and sold at simply the cost of printing and distribution.

My idea is that many people will not read this plan in their ordinary course of reading who would read and consider it seriously if their attention was called to it directly. I think that it could be judiciously and helpfully distributed through churches, women's clubs, and in other ways to get it read and studied. Then, after the bill is introduced in the senate, communities could, each in its own way, in some public gathering pass resolutions approving or disapproving and send the resolution to the senate to indicate public opinion on the subject. I see that IV provides for a plebiscite or referendum. These resolutions would be in the nature of such a referendum in advance, but ought not to be used instead of that.

I would like to have this plan studied in the men's bible class in the church of which I am a member. And I would like to have the people who attend our church given an opportunity on some Sabbath, notice having been previously given, to vote their approval or disapproval of the plan. And I think that many other people feel as I feel on this subject. Pardon me for making this suggestion and use it or not according to your own judgment.

Seattle, Wash.

AMOS JUDSON BAILEY.

From the Creator of Safed the Sage

EDITOR THE CHRISTIAN CENTURY:

SIR: I have not been in agreement with The Christian Century and the other religious papers with regard to Defense Day. I judge that it was a good thing, and if not, that the opposition to it was unbecomingly hysterical. The present administration loves peace, and I think probably knows what it is doing to promote peace. For myself, I believe in universal military training. Our feminized

system of education is in desperate need of masculine authority and masculine ideals. Our boys need to be taught to admire men and obey men.

But I should not have written to say this. There is room for honest difference of opinion in these matters. My real reason for writing is to say that your editorial "Security for France" is the sanest and most sensible word I have seen or heard on that subject save only some words that, even before the armistice, I have been saying to the same purport. It is one of the many flagrant sins of the Versailles treaty that those who made it did not see this as plainly as we do!

Foxborough, Mass.

WILLIAM E. BARTON.

International Jewish Capitalism?

EDITOR THE CHRISTIAN CENTURY:

SIR: I desire to enter an earnest protest against the article in your issue of the 4th instant, entitled "Germany's Struggle for Life," by Professor Julius Richter. He says: "Two powers which are regarded by a large proportion of the people as perils threatening German culture, were growing stronger and stronger; international capitalism and political Catholicism." On the next page he says: "But as the mobile capital is for the most part under the control of great Jewish houses, the mistrust of international capitalism which was stifling us, turned, as in other countries, with many people into a passionate anti-Semitic opposition, which was still further strengthened by the bestial cruelty with which certain Jewish bolsheviks in Munich, Hungary and Russia carried on their ruthless operations."

This statement is completely without foundation. None but the ignorant or those blinded by partisan prejudice believe in the existence of international capitalism as controlled by the Jews. It is a myth that has been exploded with the exposure of the so-called "protocols" forgeries. The "bestial cruelty with which certain Jewish bolsheviks in Munich, Hungary and Russia carried on their ruthless operations" is simply a figment of the imagination. The real "bestial cruelty" in Bavaria and Hungary is that with which the Jews are treated by these governments and certain political parties. I do not wish to weary you with details, but anyone at all conversant with conditions in Bavaria and Hungary knows that the Jews are the most unhappy victims of ruthless persecutions. Professor Richter's statement is simply that of the wolf against the lamb's muddy stream.

The "passionate anti-Semitic opposition" is in reality a political trick of the junkers and monarchists to divert the odium of responsibility for Germany's present plight from their own shoulders. As for Jewish bolshevism in Russia—while individual Jews may belong to the ruling party—they by no means are in the majority or in power, and far less responsible for the acts of the soviet government than are its adherents of other faiths.

This article is so palpably an appeal to that prejudice which unfortunately exists among some Protestants against the Catholics and Jews that it is surprising that it should have appeared in your paper without comment on your part. I have found your paper always so just and fair-minded that I cannot reconcile this publication with the usual conduct of your paper.

Richmond, Va.

EDWARD N. CALISCH.

Nation and State

EDITOR THE CHRISTIAN CENTURY:

SIR: "We must distinguish between the nation and the state," is the significant statement in the introductory section of Sherwood Eddy's article on "War and Conscience" in your issue of September 18, 1924. It is a distinction, indeed, most vital in the present attempt to coordinate our social and national ideals with fundamental religious concepts. We are being led by present day thought and circumstance to the reality of such a distinction.

The state, however valuable, is but a piece of machinery, the organization through which the living, spiritual entity, the nation, functions; and that, moreover, only for temporal ends—economic, political, military, etc. The nation needs also another machine

or organization—the church—through which to function for its more specifically spiritual ends—education and religion. We need not fear the Hegelian idea of the state if this distinction and the relation of the soul of the nation to its organs is kept clearly in mind. The deification of the state is idolatry—all the more so if the state is as undemocratic as Hegel's Prussia. Then it becomes a case of *corruptio optimi*.

May I also add that no one has presented this thesis more lucidly than Dr. Stanton Coit in "The Soul of America." Moreover, Dr. Coit has consistently maintained this attitude for thirty years or more in his administration and teaching as leader of the Ethical Church in London. I understand that Dr. Coit is now in this country on a lecture tour under the management of The Players, Boston, Mass., and I hope we may have a further and better acquaintance with his matured thought and experience in the light of the present day conflicts between national ideals and activities.

Pittsburgh, Pa.

LESTER LEAKE RILEY.

BOOKS

ISABEL PATTERSON, author of *THE SINGING SEASON* (Boni & Liveright, \$2.00), made no mistake when she gave her novel the sub-title, "A Romance of Old Spain." Indeed, yes. It is a romance of the old school, with all the scenery and apparatus that one looks for in an historical novel of the fourteenth century—masterly and magnificent, colorful as a pageant, clever and entrancing. Sigismund, the merchant prince, is a genuine creation; his character makes knights and kings seem crude and quarrelsome by comparison. The point of the story is to show the rise of commerce and industry in a world distraught by the vain and senseless ambitions and quarrels of princes and warriors. It was a premature effort in the Spain of the fourteenth century, for the world was not yet safe for civilian prosperity. The story recalls every good tradition of Quentin Durward, *The Cloister and the Hearth*, and all the best of the older classics in historical novels. (We only wish the author had not made her merchant such a miraculously competent fighter in his final scene, and that she had not allowed an otherwise worthy character to say, "none are.")

An excellent new edition has been published of Olive Schreiner's *THE STORY OF AN AFRICAN FARM* (Little, Brown, \$2.00). It is thirty years since this masterpiece first appeared, and any novel which both deserves and gets a reissue after a generation is exceptional. It is, in fact, a part of our permanent body of English literature, the author's first and best work. When one remembers that it went the rounds of the publishers before it found one who was willing to accept and publish it, and when one considers some of the things that get published now without apparent difficulty, one wonders—

The central character in Johan Bojer's *THE PRISONER WHO SANG* (Century Co., \$2.00) is a protean-minded individual whose ruling passion is to be many kinds of persons in many places all at once. As other men may be creative artists in paint or marble, and produce many interesting and varied figures, so he wanted to be a creative artist in personality, and to give expression to the product of his rich imagination in the events of actual life. One need scarcely be told that this is a fascinating but dangerous program. A novelist may create many characters, but a creative artist in personality can scarcely be many characters in real life without complications and embarrassments. The desire to do so led this man into a varied career, naturally, but with a certain sincerity underlying his criminal duplicity. He triumphed at last over his vagrant tendencies, and the last line makes his story a tragedy. The author commands a compact Scandinavian style, with a crispness of structure which eliminates every superfluous syllable but leaves no sense of barrenness, and he exhibits an optimism and respect for human nature which one feels is based on love and insight and not upon buoyant ignorance.

In *CHIARISCOBO, A BOOK OF POEMS*, Benjamin Francis Musser (Four Seas, \$2.00) strikes all sorts of notes from religious mysticism with Catholic coloring to the rather cheap cleverness of the newspaper columnist. But it is something of a relief to read a

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poet who, with a reasonable facility for rhyme, and with an excellent vein of sincere and wholesome sentiment, does not take himself with too deadly seriousness. In his lighter moods he enjoys playing with work and with ideas, and in his more serious moments there is an admirable sincerity and simplicity which disarms criticism.

Dr. Charles S. Macfarland in his *INTERNATIONAL CHRISTIAN MOVEMENTS* (Revell, \$1.75) gives a compact and comprehensive survey of those cooperative movements of the Christian churches which have for their purpose the solution of world problems, the promotion of unity among the churches, and the stimulation and correlation of the influences of Christianity for the betterment of the world. Dr. Macfarland as secretary of the Federal Council is of course the logical man to write such a book. It is a work of reference, packed with eloquent data and statistics, and is recommended to the consideration of those who parrot the traditional statement that the church holds itself aloof from the practical problems of life.

ARCHITECTURE IN ENGLAND, by Cyril Davenport (Dutton, \$2.40) is a brief and authoritative handbook on the development of English architecture, with reference especially to churches. It is concisely written, compactly arranged, and fully illustrated. The traveler or the amateur student of architecture will find it a great help to the intelligent understanding of the best buildings in England.

THE SUNDAY SCHOOL

Lesson for October 12. Lesson text Matt. 6:5-15

The Sermon On the Mount

"ORTHODOXY," says a brilliant modernist, "is like alcohol—it kills every living thing, and preserves every dead one." The trouble with fundamentalism is found in the fact that non-vital, non-essential, non-experiential dogmas have been set forth as concerns of primary importance, in other words, things not at all fundamental are labeled "fundamental." Does your faith rest upon a "virgin birth"? Mine does not. I do not say that there was no virgin birth. I simply say that it is not a vital element in my religion. Does your faith demand the bodily resurrection? Mine does not. Eternal life is essential but a bodily resurrection would complicate things. Does your faith find support in "verbal inspiration"? Mine does not. Inspiration I need, but "verbal," that is a small concern. Does the "second coming of Christ" make any difference whatever in your daily life? Frankly, it does not interest me. He came the first time and having lived a glorious life, committed to my hands some important work. If I faithfully do that work I do not care whether he comes tomorrow, twenty years from tomorrow or a million years from tomorrow. My guess is that the date is not near—it is not vital. Like our Puritan fathers we can say, when the day grows suddenly dark: "Let candles be brought and let us proceed with our business." My faith does rest upon the person of Jesus Christ. This is experiential, necessary to life, vital in daily existence—fundamental. We speak of the "deity" of Christ, only because we want to use the strongest word in our vocabulary to describe him. Theologically we call Jesus God's son and no one can be both the Father and the Son at one and the same time; even mysticism cannot make two one, or one two. Religious thinking must be as clear as crystal; it must be scientifically pure. Jesus, Son of God, demonstrator of eternal life, remains to us, instinct with life, vital in every relation.

That portion of the Sermon on the Mount which we have to consider today deals with "prayer." The master instructed his disciples in prayer—the "Christian's vital breath." He warned them against posing before men, and against "vain repetition." What would Jesus say of the so-called "Long-Prayer"? I believe he would detest it as a formality as bad as those condemned by him when he was on earth. "Much speaking," set phrases, stilted words, wooden framework—these are the cursed features of the formal "Long-Prayer." The flesh becomes weary, the mind becomes a blank, the spirit faints while the word-intoxicated parson

takes on into space. Among other things the Lord's Prayer is an example of condensed brevity.

"Our Father"—party lines break down, universal brotherhood triumphs over all racial and class distinctions. "Hallowed be thy name"—the first petition relates to reverence. This is imperative. We cannot be glib with God!! "Thy kingdom come"—this is the only prayer which a true Christian needs to make. It covers everything and meets every occasion. "Thy will be done" expresses our willingness to help God carry out his program. The petition for daily bread stresses simple living with freedom for brave thought and noble action. The conditioned petition for forgiveness calls for perfect adjustment with men and God. The petition for help in the hour, or rather moment, of temptation, shows a human reliance upon a higher Power. Breathed from the heart this simple prayer would satisfy every need and cover the earth. It confirms our faith in God's Son.

JOHN R. EWERS.

BRITISH TABLE TALK

London, September 7.

THE SPEECH OF the prime minister at Geneva appears to have aroused much criticism in France. It was certainly candid, but I do not think it misrepresented in any serious way the general mind of this country. When he pleaded for arbitration and deprecated any attempt to win security by military alliances, he was simply saying what almost every Geneva Briton thinks. If we are not careful we shall be back again in the old bad days before 1914. All of us remember how the alliance between Russia and France had its origin, and how from small beginnings it became a determining factor in the European scene. We do not want such things again. There was clearly a need for someone to say what Mr. Macdonald said concerning alliances and agreements. We are not prepared to enter into indefinite agreements with

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other nations. Here, the prime minister's words may be added. They could not be made clearer: "Moreover, the British government, wishing to carry out, to the very letter, every comma and every sentence, any obligation to which it puts its signature, cannot and will not put its signature to an indefinite document. If we are going to have obligations, if we say we are going to carry them out, we want to know exactly what they are. An obligation that is based on psychology, an obligation that is based upon fear of other people, an obligation that we may have to meet, not because a nation has been faced by enemies sent to beset it by the devil, but because a nation may be beset by enemies on account of its own policy—that sort of obligation we cannot undertake, because if we did undertake it, I want to tell you perfectly honestly that we should find, when we tried to carry it out, that public opinion would make it impossible for us to do so."

* * *

The Family Party

In the St. Martin's Review for September the Rev. H. R. L. Sheppard writes of the eucharist in his own beautiful and generous spirit. It proves very difficult for parties to capture Mr. Sheppard—perhaps because he is always trying to lead party men from all sides back to Christ. In the church of which he is vicar, they have a sung eucharist, but then they have also an evening communion. Here are some of his words: "The eucharist, then, is the happy family party, symbolical of the essential social life of Christians in God's home. We are, of course, not only happy. There is something serious in all family life. Our thoughts go out to the millions outside who have run away from home or have never (perhaps through our fault) heard of the Father. We feel our own unworthiness in the presence of our great Elder Brother and the immeasurable distance between his sacrifice and ours. Yet we resolve to offer ourselves to the Father that he may use us for the love of the brethren. All the various doctrinal questions connected with the eucharist should be tested by their consistency or inconsistency with this thought of this approach to the Father by his children through Christ and in his spirit. It is certainly the main principle of Christianity. We have tried to picture the eucharist as a family party, gathered round the table of the Father: *but need the family quarrel over the family feast?*"

* * *

Pillars of Testimony

A correspondent in the Times has been reminding the churches of the peril which waits for those who neglect history. It is a time in which this warning is greatly needed. New churches are arising in India and China and Africa; the Christian communities are facing problems of adjustment to modern science and modern industrial conditions. If they ignore history they must suffer loss. "Already in the pages of history judgment has been pronounced upon many policies of the Christian church. It is written, 'I am against you, saith the Lord of Hosts.' There is a divine purpose with which or against which the children of men may work. Judgment upon those who resist that process is not the less divine because it looks as though it were in the very nature of things. Those who in this or any generation work against that divine order will break themselves to powder. But if history is rich in warnings, it does not breed fatalism. That may be the first impression left upon the student. 'That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun.' What is more disheartening than to read the records of judgment upon partial obedience, or upon apathy, or upon wilful neglect of the wisdom of God? Yet the pillars by the way do not teach despair. They tell how certain is the failure of those who work against the divine will, but they show how wonderful are the powers which are at their disposal who work together

with God. Of some it is clearly written in the story of mankind, 'I am with you, saith the Lord of Hosts.' The story of the Christian people is one which everywhere suggests that some experiments and experiences are waiting for any who are willing to learn the divine way and to pay the price of obedience. Witnesses out of the past ages tell not only of their failures, but of the marvellous accessions of power which came to them when they were in the line of the Divine purpose. History teaches nothing more plainly than the measureless power of human personality when it is filled and guided by the spirit of God. One such man out-values a multitude; he is made an iron pillar and a defenced city. There are inscriptions by the side of the way which tell how in the power of faith men have done the impossible. If there are pillars which show how certain looked back, there are cairns which mark the place where men saw the ladder from heaven to earth. Neither for the individual Christian nor for the church does the reading of history bring paralysis. Rather does it teach the man and the society that it can work out its salvation, but with fear and trembling."

* * *

Edward Carpenter

Edward Carpenter is eighty years of age, a splendid survivor of a great past. He belongs to the group of social idealists who refused to bow the knee to the Baal of modern industrialism. He has been a poet, a market-gardener, a writer on social economics, a student of religious origins, a lover of all beautiful things; and now that he has outlived most of those who shared with him his early ideals, it is fitting that he should be honored, as he had been honored this week, by statesmen and artists and writers. If a man lives long enough he obtains some of the justice dealt out to the dead. Yet those who read Carpenter must often have felt that he lost much through his definite severance of his life from the church of Christ. It is true that in the church of his day there was much to alienate such a man, and in leaving it he followed the bidding of his conscience; yet he lost much. Sometimes, such was the natural reaction, he does less than justice to Christianity. He speaks, for example, of the "jolly pagan sacraments," and contrasts them with what he counts the anaemic Christian substitutes. I wonder if any real students of pagan sacraments as they are, or as they used to be, would share his admiration? A Syrian festival in honor of the queen of heaven, for example, or a central African initiation rite! As a poet Mr. Carpenter is of the school of Whitman. There are many for whose judgment I have great respect who think highly of *Towards Democracy*, but I have never been able to share their admiration. Whitman will most certainly live, but I doubt whether Carpenter's poems will be remembered when the present generation has left the scene. But the man's own life has been a better poem than any he has written.

EDWARD SHILLITO.

Contributors to This Issue

JOSEPH ERNEST McAFFEE, sociologist and community counsellor; frequent contributor to *The Christian Century* and other magazines.

JAMES J. COALE, executive secretary, committee on national missions, presbytery of Baltimore, Presbyterian church; investigator of conditions in Williamson county, Illinois, for various church organizations.

EDWARD A. STEINER, professor of applied Christianity, Grinnell College, Iowa; born in what is now Czechoslovakia; author, "*The Immigrant Tide*," "*Against the Current*," etc.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Preacher Wins Defense Day Prize

The American Legion post at Elmira, N. Y., offered two prizes for essays on "The Advisability of National Defense Day." No restrictions were placed upon entries, in point of view. When the judges, who inclined personally to the support of the day, rendered their decision, they awarded first prize to Rev. E. E. Merring, pastor of Hedding Methodist church. The award was announced at the Defense Day meeting, but it was not made clear that Mr. Herring's prize-winning essay condemned the scheme.

First Literature for Guatemala Indians

The accomplishment of six Presbyterian missionaries in Guatemala in producing tracts and hymns for the Mam Indians of that country is but another example of the social influence of Christianity. From the days of Ulfila and Methodius, the advance of Christianity has been, in many backward portions of the earth, the signal for enormous cultural advances. The founding of a literature for the 200,000 Mam Indians is evidence that the present missionary enterprise stands in an unbroken succession with the social regeneration brought by the gospel in centuries past.

Holy Name Society Meets at Capital

With an attendance estimated in excess of 100,000 delegates the Holy Name society of the Roman Catholic church celebrated the 650th anniversary of its founding at a convention held in Washington, D. C., during the second week in September. The leading ecclesiastical figure was Archbishop Michael J. Curley, of Baltimore. President Coolidge spoke before the gathering, emphasizing the need for respect for authority in America. The society emphasizes purity of speech, as well as purity of thought and life upon the part of Catholics.

Leaves Fortune to a Denomination

The bequeathing of large sums to various church enterprises is a common item in the day's news, but the leaving of a considerable fortune to a denomination as such happens so infrequently as to attract attention. Yet that is just what the late C. H. Harbison, of Fort Scott, Kan., did. Mr. Harbison's entire fortune, which is estimated to amount to between \$250,000 and \$750,000, was willed to the trustees of the general assembly of the Presbyterian church, to be used as the trustees might determine in order to "do the most good and promote the best interests of the human family."

Perfect Plans for Aiding European Protestants

For some time plans have been on foot for assisting the Protestants of the warstricken countries of Europe to rehabili-

tate their church life. The revival that has come to much European Catholicism, because of the manner in which the Vatican has been able to pour in help at strategic times and in strategic places, has been freely commented upon in the press of the world. Now the Central Bureau for Relief of the Evangelical Church of Europe is taking form. Co-operating committees have been formed

in all the so-called "helping countries," which in Europe include Scandinavia, Holland, Switzerland, England and Scotland. From these, as well as from North America, aid will be sent to the other needy Protestant bodies of the continent. In the larger countries needing help committees composed of representatives of all denominations approve requests for aid and assure wise distribution of funds,

Fitchburg Student Mission Shows Unity

IT IS JUST great. They don't boast for any creed. They just urge you to come back to real Christianity and then work in your own church." It was a street car conductor talking to a woman who said these words. They were standing at the edge of the crowd that had assembled on a street corner to hear the speaking and singing. Under the name of a Student Christian Mission an organization of theological students brought a real awakening of religious interest to the city of Fitchburg, Mass., during the week of September 14-21. In factories, on the street curb, and in public parks the gospel was preached with an enthusiasm that the city never saw before.

EIGHT COMMUNIONS

To the writer, just returned from the ten days of unparalleled inspiration of this religious movement, the outstanding impression is that voiced by the conductor. That students representing eight denominations could work in almost perfect harmony and deliver a message welcome to Jew or Gentile, Catholic or Protestant alike is a foregleam of Christian unity that should bring optimism even to Dean Inge. In that group of fifty student preachers and personal workers were Unitarians, Methodists, Baptists, Congregationalists, Episcopalians, Presbyterians, Swedenborgians and Universalists. From beginning to end there was not the slightest ripple of discord.

For three days preceding the real campaign a retreat was held ten miles from the city in a secluded vacation camp. All the plans for the religious attack on the strongholds of Fitchburg were discussed. The spiritual was accented and a real deepening of religious conviction and earnestness came from the morning devotions. Men like Dean Brown spoke on the great themes of religion and then turned the meeting open for free discussion. It was notable that in these days of preparation not a word of discussion arose regarding the virgin birth, one or three Isaiahs, Joshua stopping the sun, the heresy of evolution, or the infallible Bible. Something kept this out of the minds of the seekers. Instinctively, theology was outlawed.

The same thing was true concerning the daily devotionals in the "upper room" during the week of the mission. Every morning at nine the young men and women would engage in an hour of devo-

tional exercises, consisting mainly of silence and prayer. This would be followed by a recitation of experiences of the previous day and a discussion as to means of improving the methods of the organization. But theological discussions were conspicuous by their absence. In that environment they seemed petty.

If one seeks the secret of this unity the drive for reality must take first place. At the retreat the students were constantly impressed with the fact that the street crowds are always quick to detect insincerity. "Unless the speaker really feels the truth and has experienced it there is a lamentable absence of the note of earnestness. What does Christ mean to you personally?" Answer this question in a direct and sincere manner and your message will reach the people." That was the advice offered the eager campaigners. Steadily the theological students were warned against professionalized praying or interviewing.

In other words the motive, which might also be called a slogan, was "crystal clear sincerity." One member of the force testified that he felt the need for a "real case of religion." It was the general feeling that a real case would be contagious and anything else would never spread.

The wisdom of the insistence on reality was attested by the results. The most effective street sermons were those telling of the experiences of the speakers. One, a native of Montana, told of his care-free life as a freight-train passenger and general hobo in the northwest. The story of his conversion had a profound effect on his audience. Because the theologues kept close to reality in their discussion of religion the minor matters that divide the churches were eliminated.

ESSENTIALS STRESSED

In every public meeting there was a noticeable pressure on the great essentials of religion. "Don't let the tail wag the dog" was an oft-repeated warning in the discussion of methods and programs. The following might be cited as typical sentences of the street sermonettes: "Without the moorings of religion and the assurance of faith life loses its power to endure. There is no permanent happiness without Christ. We live in a prison of things, of selfishness, and of habit. The escape is through the expulsive power of a new affection, supreme loyalty

(Continued on page 1285)

and in the remaining countries a group of responsible and representative church leaders exercises the same function. The resulting spirit of cooperation between varied denominational bodies is marked, and an approach toward a unifying of European Protestantism is said by some observers to be in sight. The churches of America are being asked by the Federal Council to observe Nov. 2 as Reformation Sunday, with a suggested stressing of the needs of the Protestant congregations of Europe.

First World's Golden Rule Dinner

George W. Wickersham, Henry Morganthau and Albert Shaw were among the Americans who attended the first international golden rule dinner, held under the auspices of the International Near East association at the Hotel des Bergues, Geneva, Switzerland, on Aug. 31. Representatives of most of the countries of the west partook of the same menu that is the daily fare of the orphans cared for by the Near East Relief. During October and November similar dinners will be held in many American and European communities, the income being devoted to the care of children in the near east.

Methodists Scared by Falling Income

Benevolent leaders of the Methodist church have sent out a telegram of appeal to the bishops and others prominent in the life of the denomination, declaring that, on Aug. 31, the year's benevolent receipts were 45 per cent below the level of last year, and that if the decrease continues until the close of the fiscal year on Oct. 31 "it will compel the closing of at least 25 per cent of mission schools, hospitals and churches, and the dismissal of at least 5,000 of the 20,000 native workers, and the recall of 300 of the 1,168 missionaries." Home missionary work, it is declared, will also be drastically restricted.

Pope Won't Promise Political Neutrality

The attempt of an organization of Italian students to exact from the pope a promise of neutrality in Italian political affairs has drawn from the pontiff of the Roman Catholic church a new affirmation of the necessary interest of the church in secular affairs. "When politics comes near the altar," says Pius XI, "then religion, the church, the pontiff have not only the right but the duty to give directions and indications to be followed by Catholics." No exception can be taken to the position of the pope; it is the way in which the principle is applied that sometimes makes trouble.

Finds Japanese Students in Serious Mood

A missionary who has attended the summer conferences for Japanese students at Tozano, near Fujiyama, ever since they were started in 1889, states that the one held during the past summer surpassed all its predecessors in value. The attendance was slightly smaller than in the past, but was rigidly restricted to men from colleges and professional schools. The consideration of Christian life work became the main theme of the

conference, and the students arrived at a clear conclusion that Christian living calls for a complete break with non-Christian business morals and putting the service of the kingdom of God first, seven days a week. As a result, 42 men volunteered for full time Christian service—an unexampled result. In describing the conference this missionary writes: "The

Japan-American question was up, directly and indirectly. But the spirit of most of the men was remarkably fine and sympathetic toward America's problem. A number of remarkable scenes occurred. One was reminded of an old-fashioned revival. In the prayers for Chosen and China great feeling was expressed, and strong weeping accompanied the confes-

Russian Lutherans Hold First Synod

IT WAS SUNDAY morning, June 22, in the city of Moscow, Russia. The evangelical Lutheran church of St. Peter and St. Paul was packed. A choir of 75 voices, trained for months for this occasion, burst into triumphal anthem. The Lutheran general superintendents for Russia, Theodore Meyer and A. Malmgren, marched in in solemn procession, followed by 56 other leaders of the communion, 27 clergymen and the rest laymen. A confessional service was conducted. Then the congregation, led by the pipe organ and a trumpet choir, sang as only the children of Luther can, "A mighty fortress is our God." General superintendent Meyer preached from the text, Psa. 118:24-26. Holy communion was administered. Unusual spiritual exaltation came upon the entire gathering. And no wonder, for the Lutherans of Russia, for the first time in their more than 400 years of existence, were being permitted to hold a general synod of the church.

BANNED BY IVAN

Ivan the Terrible was on the Russian throne when Luther started the work of reformation in western Europe. Although some of the monarchs friendly to the Protestant cause encouraged the sending of evangelical teachers to Russia, Ivan wanted none of them. He issued a proclamation that called Luther "a child of darkness, a servant of Satan, a false prophet, a thief and a hireling," and closed by forbidding the teaching of Lutheran doctrines in the empire. "We pray God earnestly," said the monarch whose prayers must have been few and far between, "that our race may be protected so that the darkness of this unbelief may not overwhelm us."

In the course of the centuries, however, Lutheranism did manage to win some hold, particularly in the Baltic provinces. A Lutheran theological faculty was permitted by imperial ukase to be set up in the University of Dorpat early in the last century. From it 1,600 men have gone into the Lutheran ministry. Finally, the throne, in 1832, passed a law giving the Lutherans legal standing within certain racial limitations. By this official recognition, the czar became in effect the head of the church.

Since the downfall of the czar the Lutherans, together with all other religious bodies in Russia, have been trying to work out a church order that could survive and flourish under the new conditions. The slight official recognition won under the old regime proved the greatest difficulty in securing the confidence of the soviets, but, after long examination, the present masters of Russia apparently concluded that there was

no political danger to be feared and gave permission for the general synod. The 56 delegates represented 28 synods, with territory extending from Vladivostock and Leningrad on the north to Odessa and the Crimea on the south.

THANK SOVIETS

Naturally, one of the first things done by the synod was to thank the government for its permission to come into being. "The synod notes with peculiar joy," said the official resolution, "that freedom of conscience has been proclaimed by the constitution of the union of socialistic soviet republics and that freedom of faith is guaranteed by law. The synod is convinced that the central government of the soviet union will not swerve from the principle of liberty of conscience and will see to it that the local organs of the soviet will adhere to this principle in order that believers may be able freely to engage in all the exercises of their religion without let or hindrance." To show how convinced they were on these points the Russian Lutherans sent a special committee to the soviet authorities to ask for the public right to give catechetical instruction leading to confirmation of the young.

Most of the work of the session was devoted to setting up an administrative framework for the church. The highest body is to be the superior church council of the general synod, which is to consist of two clergymen, two laymen and a third clerical member representing the non-German synods, which are mainly Finnish and Lettish. The general superintendents were elected to their offices for life, given the title of bishop, and placed on the superior council. The church was brought into line doctrinally and otherwise with the rest of the Lutheranism of the world, according to the standards set up at the world conference of Lutherans held at Eisenach, Germany, a year ago.

Many Americans who have been following religious developments in revolutionary Russia as closely as possible will be prepared to hear that the Lutheran synod recognized the problem of suitable theological preparation for ministers as one of the most important and immediate before it. A commission was appointed to develop a practical plan looking to the establishment of the Lutheran theological seminary somewhere in Russia. It will be recalled that much of the money raised independently by Bishop Edgar Blake and Dr. L. O. Hartman, the Americans who sought help for the progressive elements within the Russian orthodox church, has gone into the establishment of theological seminaries. The Lutherans now confirm this judgment.

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sions of Japan's high-handed ways toward these neighbors."

European Students Meet on World War Anniversary

The European press gave considerable attention to the international friendship week celebrated by young people from France, England, Germany, Holland and other countries at Chevreuse, France, from July 27 to Aug. 4. A city of tents was erected under the leadership of Miss Wibina Boisvain, a young Dutch woman, where these young people lived together while listening to lectures from such men as Dr. Demarquette, leader of the French Trait d'Union, and Dr. Dumesnil, leader of the Christian-pacifist movement in France. The work of the Dutch youth movement, known in Holland as the Pratical Idealists, of the French teachers, the German youth movement for the voluntary rebuilding of northern France, the French naturalist movement, were all described. Vossische Zeitung, prominent Berlin daily, concluded its account of the conference in this fashion: "The spirit of the conference is pictured most clearly in the manner in which the last day began. It was the tenth anniversary of the declaration of war. Gerd Koche told how, as a German soldier in the world war, he had experienced both the cruelty and the goodness of mankind; then Dr. Demarquette gave similar experiences as a former French soldier. More than through any ethical discussion or through

a set program were these meetings shaken by these simple, yet in most cases, cruel facts. After this Dr. Dumesnil epitomized the mind of the group as he read the words: 'If I speak with the tongues of men and of angels and have not love, then am I as a sounding brass and a tinkling cymbal.' And finally: 'There remains faith, hope, and love, these three; but the greatest of these is love.'

Institutional Church Success in Chinese City

The annual handbook and report of the Swatow Christian institute, the institutional church conducted in this important Chinese port city under the direction of Rev. Jacob Speicher, shows that Chinese cities are peculiarly responsive to this socialized type of approach. Sixteen main lines of activity are carried on, evangelistic, educational, medical, literary, and such service as may be done for prisoners in a reformatory or members of a leper colony. With a budget of \$15,000 the institute expects receipts of only \$1,200 from America to assist in conducting its work.

Esperanto Bibles No Longer Wanted

In reporting on the distribution of Bibles in Detroit, Mich., during the past five years the agent of the American Bible society, Mr. Jennett, states that calls for the scriptures in Esperanto which were once frequent, have alto-

Dean Inge Rejects Catholic Theory

A ROUSED BY the controversy in England concerning the reservation of the sacrament in Anglican churches, the famous dean of St. Paul's cathedral, London, Dr. W. R. Inge, in an article in the Morning Post of that city, flatly denies the whole theory of the church advanced by the Anglo-Catholic party within his communion, and comes out for the theory supported by the rest of Protestantism.

"The time has come," says the dean, "when Anglicans must make up their minds what the church of England stands for, and this is only part of a larger question, 'What is the church?' Then the dean goes ahead to outline the theory he rejects: 'Would this be a true statement, historically?' he asks. 'Christ founded a great world-wide commonwealth, membership of which and submission to which was an essential condition of being one of his followers. He conferred upon his twelve apostles and their successors the right to govern this commonwealth, and to decide the terms of membership. The successors of the apostles were called bishops, who were authorized to confer subordinate powers on other officers, who were called priests and deacons. The hierarchy enjoys a plenitude of inspired wisdom; outside this political organization there can be no church. Independent ministers are not true ministers, and their sacraments confer no grace. *Extra ecclesiam nulla salus.*'"

"Even Roman Catholic scholars now admit that this whole conception of Christ's ministry is unhistorical. The

whole theory is built upon the sand. The only real defense of the Catholic claim is to argue that since this was the historical evolution of the church, its founder must have willed that should happen which actually did happen. But if he willed the church of Hildebrand, can we be sure that he did not will the church of Luther, the church of Archbishop Parker, and even the church of John Wesley? Newman's *securus judicis orbis terrarum* is a double-edged weapon. The only criterion really authorized by Christ is 'By their fruits ye shall know them,' or, as Ignatius said, 'Wherever Jesus Christ is, there is the catholic church.'

"There is," adds Dean Inge, "no reason why we should value the recognition of the bishop of Rome any more than that of the grand lama. But the pursuit of this will-of-the-wisp is the great obstacle which prevents the church of England from taking its proper place in the religious life of the nation. It is the fatal stumbling block to practicable reunion, while the reunion of which it dreams is visionary. It divides all other Christians into those who unchurch us and those whom we unchurch, and has brought about the complete isolation of Anglicanism in Christendom. It is worth while to consider whether another theory of what the church of England stands for may not prove to be more in accordance with the facts, and more hopeful for the future." The Anglo-Catholic controversy is showing new vigor in England.



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gether ceased. Bibles in 35 languages are, however, in demand in this cosmopolitan city. The largest market is found among German and Polish families, most of the Dutch and Scandinavian residents of the city already owning Bibles. Arabic Bibles are frequently sold, and occasionally one in Turkish. During the past twelve years this single city agency has disposed of 100,000 copies of the scriptures.

Professor Iden's World Tour

One of the most interesting organizations connected with Biblical teaching and Christian fellowship is the "Upper Room Class" conducted by Prof. Thomas M. Iden of the Bible Chair foundation at Ann Arbor, Mich. Through many years as teacher at Butler college, the Emporia Normal college and the University of Michigan, the young men constituting the fellowship group have grown from hundreds to thousands. At the urgent solicitation of these young men who are now scattered all over the world, Professor Iden is making this year a circuit of the globe. He is accompanying Dr. H. L. Willett on his tour traversing Japan, Korea, China, Java, the Malay States, Burma, India, Ceylon, Egypt, Palestine, Asia Minor, Greece, and several other European countries, returning to New York about May 20.

Dr. McAfee Interprets Christianity to Orientals

Prof. Cleland B. McAfee, of McCormick Theological Seminary, Chicago, who is touring the orient to interpret Christianity to eastern intellectuals, the purpose of the Joseph Cook foundation, has announced the series of seven lectures which he will deliver in China. They are: The Christian conviction in its historical origin—Christianity as a book religion and as the religion of an historical person; the Christian conviction in its personal origin—Christianity as a religion of experience; the Christian conviction regarding God; the Christian conviction regarding man; the Christian conviction regarding atonement—Christianity a religion of redemption; the Christian conviction in its historical expression—Christianity a religion of institutions; the Christian conviction and the world—the kingdom of God as a Christian ideal.

C. E. Convention Marks Return of European Good-Will

The recent convention of the Christian Endeavor union of Europe, held in Hamburg, Germany, marked the return of a spirit of good-will to the war-torn countries. The largest hall in Hamburg, seating 12,000, proved insufficient to accommodate the delegates who came from 14 nations to spend several days in conference together. Young men who opposed each other on the battlefields a few years ago were eager to mingle fraternally in this Christian brotherhood. The dominant note expressed was the desire to renew the fellowship of pre-war years. Great Britain, Germany, Hungary and Finland have the largest Christian Endeavor memberships in Europe, but there are flourishing socie-

ties also in France, Poland, Spain, Switzerland, Jugo-Slavia, Latvia and Estonia.

Olivet Institute to Have New Plant

Olivet Institute, outstanding Presbyterian social and religious center in Chicago, plans to break ground early this fall for the first unit of its new plant, a chapel. Eleven old houses and buildings are to be torn down, giving the church a 275-foot frontage upon which to build. There will be three units—a church or chapel, a general educational building, and an athletic and social building. Each unit will cost approximately \$100,000. The only feature of the extensive work at Olivet that will be interfered with during building operations will be that for boys.

Women's Society Would Criticize Itself

In announcing the program of the annual meeting of the Methodist Woman's Home Missionary Society, to be held in Chicago, Oct. 8-15, officers of the organization say that "there will be, for the first time, a roll call of the conference

for the presentation by the delegates of suggestions for the betterment of the organization. The findings from the roll call will be brought to an open forum." A similar course followed in other bodies might lead to results of worth.

Offer Prize for Proof of Church Fellowship

The Congregationalist wants to know whether a pastor who is an extreme liberal can minister successfully to a congregation in which there are conservatives, and vice versa. So it announces a prize contest. Essays are to be submitted in answer to this question: "Can fundamentalists and liberals live and work together, harmoniously and effectively, in Christian fellowship, both in the local church and in the larger field of service?" Prizes of \$50, \$25, \$15 and \$10 lure competition on this issue.

Rabbi Finds New Proof of Resurrection of Jesus

Writing in the magazine published monthly by the temple of which he is rabbi, Dr. Alexander Lyons, of Brooklyn, N. Y., declares that the graft practiced in connection with the reputed holy

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Brown, Charles R. WHY I BELIEVE IN RELIGION Discussion groups are using it widely.	Price \$1.50
Cadman, S. Parkes CHRISTIANITY AND THE STATE The voice of history on a live and important issue of the day.	Price \$2.50
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Snowden, James H., 300 pages, 25 cents.
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A Nine months' Course (thirty-nine lessons) printed from plates of Snowden's Sunday School Lessons for 1924 and 1925 volumes. 300 pages. Paper cover. 25 cents. For introductory purposes only. Order a sample copy to show senior class and adult group leaders.

Hill, Caroline Miles
THE WORLD'S GREAT RELIGIOUS POETRY

Re-issued at the reduced price of \$2.50.

This remarkable anthology of the religious poetry of the world, which has had a large sale at \$5.00, is now being re-issued at the reduced price of \$2.50. The volume contains 836 pages, printed on beautiful paper, and strongly and attractively bound. It is really a kind of survival of the fittest among the religious poems that have been counted most helpful and inspiring. We know of no similar collection that in a like space presents to the reader so many gems of religious poetry.—The Watchman-Examiner.

Cabot, Philip
EXCEPT YE BE BORN AGAIN

Cabot is a Harvard man who made good in big business. He says the thirty best years of his

life were largely wasted because the acid test of effective faith, conversion, did not come to him until after fifty. A book for business men Sunday morning golf players. Probable price \$1.50

Roberts, Richard
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Paul went through the cities of Asia Minor and Greece declaring this very recent person Jesus to be the one and only fundamental. "What about Socrates?" said the Greek. "What about Moses?" said the Jew.

Chester, Frank H.
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Pointers to boys on how to "go into training" to get up a personality. Probable price \$1.75

Dawson, Marshall
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sepulchre at Jerusalem makes him believe that Jesus must have taken his body from thence. "In the church of the holy sepulchre at Jerusalem," says Rabbi Lyons, "the Christian guide showed me the tomb where, he said, Jesus is buried. But, I objected, how can Jesus be buried here when we are told that he resurrected and ascended into heaven? With appropriate adaptability my informant quickly replied: This is where he was buried before he was resurrected. I was then told that if any of our party wished to make a contribution it should be placed upon the sarcophagus. When we came to the exit of the dingy old building we were accosted by a priest for a contribution. He was told that it had been placed upon the coffin of Jesus. This he resented on the ground that it belonged to him instead of the priest who would get it downstairs. Angry words ensued between him and the guide who apprised us of frequent squabbles in the church between the several Christian sects that worship there, over the proper jurisdiction of each. I could not but think how mistaken I had been in always doubting the resurrection. I was now convinced of its truth. Knowing the lofty spirit and exalted principles of Jesus I felt that the practices perpetrated there in his name must have compelled his prophetic soul to anticipate the contortions of the coming years and to carry his body away. If lesser evils are said to compel some people to turn in their graves those conducted under the name of the saintly Jew of Bethlehem would leave no alternative to his resurrection from a world where the piety he should evoke is so commonly degraded into pretense."

Methodists Report Large Mission Gains

Figures published by the Methodist foreign missionary board show that 61,000 persons were added to the enrolled constituency of that denomination outside the United States last year. Of these, 50,000 were new members and 11,000 children baptized and placed under instruction. The Methodist congregations abroad now number about 850,000. In India, it is reported, baptisms last year exceeded an average of 100 a day, and could have reached a higher figure but for the refusal of the church to admit more people to its communion than could be properly instructed.

Endeavorers Stress World Peace

Trustees of the Christian Endeavor societies of the world have voted that their executive officers shall "give special consideration to the promotion of world peace and world fellowship and to plan for the production of a textbook on this subject for young people's societies."

Many Changes in Iliff Faculty

Recent difficulties in the administration of Iliff School of Theology, Methodist theological seminary located on the campus of the University of Denver, Colo., are mirrored in a series of announcements of faculty changes in the current bulletin of the school. President

E. W. Dunlavy has resigned to become pastor of Roberts Park church, Indianapolis. Prof. John E. Bentley has resigned to become professor of religious education in American University, Washington, D. C. Prof. Ora Miner has resigned to become professor of rural life in Southern Methodist University, Dallas, Tex. Dr. Borden B. Kesler has been succeeded in the chair of Christian doctrine by Prof. Albert J. Behner, who has been teaching in Washburn College, Topeka, Kan.

Will Promote Improved Japanese Relations

Because the task of establishing right relations with Japan involves political action which the churches as churches sometimes hesitate to take, a national committee on American Japanese relations has been formed, having a general committee of a thousand persons, with an executive committee and advisory council on which appear the names of many of the religious leaders of the country. Dr. Sidney L. Gulick, of the Federal Council of Churches, is the executive secretary. George W. Wickerham is chairman and Hamilton Holt vice-chairman of the executive committee. The five major purposes announced include the inclusion of Japan, after July 1, 1927, in the quota provisions of the immigration law.

Colorado Episcopalians Promote Aesthetic Appreciation

By means of a traveling exhibit of church art the Episcopal diocese of Colorado is seeking to educate the members of its constituency as to the finest values in church planning. Each diocese in the country was asked to send pictures of its two finest churches, which were then framed in a manner to make transport easy. The architects of the new Washington cathedral contributed sixteen pictures of various parts of that great structure, and there were examples of woodcarving, furnishings, lighting fixtures, and similar matters. The exhibit, first shown in Denver, is to be seen throughout the diocese.

Another Church's Services to be Broadcast

People's church, Chicago, is the latest congregation to make arrangements for the regular broadcasting of its Sunday services. Station WQJ is sending out the sermons of the pastor, Dr. Preston Bradley, every Sunday morning at 10:30.

Clergy Neglect Prisons, Claims Philip Cabot

In addressing the students of Boston University School of Theology on matriculation day Philip Cabot, Boston business man whose writings on religious subjects have become well known, declared that the preachers of today are more intent upon preaching and teaching than upon practicing their profession. In proof of the statement Mr. Cabot instanced the difficulty in securing clergymen of the right sort to act as chaplains for prisons and insane asylums. "There is a widespread, but I think mistaken, belief that preaching is the minister's most important function," said Mr. Cabot.

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"For most ministers the practice of the religion of Jesus as shown by their daily acts is better. Living his teachings is, I think, perhaps the only effective way to teach the religion of Christ."

Secretaries Change in Famous New York "Y"

Twenty-third street branch, New York city, one of the best known of America's Y. M. C. A. branches, has experienced a change in executive secretaries recently. Mr. Bert B. Farnsworth goes to the international Y. M. C. A. college at Springfield, Mass., to become director of the secretarial training course, while Mr. Robert B. Reeves, formerly general secretary at Harrisburg, Pa., comes to the metropolitan position.

Dedicate Disciples Church in Oak Park

Oak Park, one of Chicago's finest suburbs, joined in the dedication of the first unit of the new church of the Disciples of Christ on Sept. 28. The development of this fine property for religious purposes furnishes an example of the power of comity agreements to provide for the best interests of a community. The field now occupied solely by the Disciples was formerly the scene of a Baptist work, but that denomination voluntarily withdrew its workers in order to secure a single, strong Protestant enterprise.

Need Drove Somervell to Mission Field

The appointment of Dr. Theodore Howard Somervell, holder of the official record of 26,985 feet reached in the attempt to climb Mount Everest, as a medical missionary under the London Missionary society for work in India has stirred wide interest. Coming in conjunction with the announcement of the impending appointment of Eric Liddell, Olympic prize winner, as a missionary under the same society for work in China, the attention of a large portion of the British public ordinarily indifferent to such matters has been turned to the overseas enterprises of the church. Dr. Somervell, who made his record climb of Everest in 1922, and was a member of the 1924 expedition, has stated that his decision to enter mission service came as a result of spending ten days with a professional friend who was conducting a missionary hospital in south India. "Though I have been to India," said the famous athlete, just before sailing to begin his life work, "I have been a missionary for only ten days. At the same time, those ten days of being a missionary were the thing that decided me to be a missionary, because having once done the job I felt I could not do anything else. I could not have gone to an ordinary life and neglected the tremendous opportunities in India. The sight of the appalling needs of those people in southern India changed the whole course of my life, and I could not possibly do anything else but go back. I had an attractive post offered to me which I would have given my ears for two years ago, but I could not take it with those people waiting out there. I cannot hope to give you an idea of their need, because you have to see it to understand it. I have

hopes that some of you who know young medical students may possibly get them to realize what an appalling need it is. I think if anybody did realize it they could not possibly stay at home."

Chinese Students Respond to Christian Appeal

Returning to China after four years of postgraduate study in America, Dr. C. S. Miao, member of the faculty of Shanghai College, reports that the most encouraging feature of the work he now finds is the rapid change of attitude on the part of new students toward Christianity. This college now has a large group of students from government institutions who, says Dr. Miao, "had never read a word of the Bible, had never been in any Christian church, and had never paid any attention to religion in general before they came to our college." After a few months in this Baptist institution, however, these students have shown a remarkable change of attitude, leading to a marked spiritual development. This is the school considered by many Baptist fundamentalists as most subversive of true Christian teaching among all the mission colleges of the denomination. A fund of \$25,000 is being spent this year in examination of the orthodoxy of this and similar institutions.

A Good Place for Public Prayer

When the federal district court began its sessions in Boston last month, the Rev. Harold E. B. Speight, pastor of King's chapel, was invited to inaugurate the term with prayer. Mr. Speight prayed for divine aid in the administration of justice and for the welfare of all the people of the United States.

Building Large Negro Church in New York

St. Mark's Methodist church, New York city, recently broke ground for a

new plant that is to occupy an entire city block. This congregation is one of the largest in the denomination of which it is a part. It is composed of Negroes, and its Negro pastor was elected a few years ago as a delegate to represent the white New York conference in the general conference of the Methodist church.

Church Takes Over Radio Station

Plymouth Congregational church, Newark, O., has taken over radio broadcasting station WBBA, which it is operating on a wave length of 240 meters. Both morning and evening services are being broadcast each Sunday. A special fund, included in the church budget, makes possible this service.

American Episcopalians Agitated by Reservation Issue

Recent statements in the press of the Protestant Episcopal church show that that communion is being moved by the issue concerning the reservation of the sacrament almost as much as is the Anglican church. As already noted, church circles in England are in the midst of a spirited debate because of the action of the bishops of the church of England in permitting the so-called reservation of the consecrated elements, which, having been blessed, are placed in places of honor pending future use, and are then frequently "adored" by worshippers. That this tendency toward a practice long considered peculiarly Roman will be bitterly opposed is suggested by the *Churchman*, which says editorially: "What is the Episcopal church in this country to do about the vexed problem of reservation? While reservation of the consecrated elements for purposes of adoration is recognized everywhere in the church as illegal it is as true here as in England that, in the words of Dean Inge, 'the little red lamps are burning, under the eyes of the bishops, in hundreds of churches.' They



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can be found in the diocese of New York and other dioceses, as well as in the diocese of Fond du Lac. . . . The constituency of the Episcopal church looks for some definite action from its convention." The diocese of Fond du Lac is the reputed center of the so-called Anglo-Catholic movement within the American Episcopal church.

Woman Irks Canadian Anglican Synod

The Caledonia diocese of the church of England in Canada was inconsiderate enough to elect as one of its lay delegates to the recent general synod of that church a woman. The clerical secretary of the synod, Archdeacon Ingles, was sure that a woman could not function in such an office, and so notified the archbishop of the diocese. But Archbishop F. H. Du Vernet demurred to the decision of the secretary, and the issue became a warm one in Canadian Anglican circles. This is what the archbishop said to the archdeacon: "My dear archdeacon: While personally not anxious about the matter, it is due to the next session of the synod of the diocese of Caledonia that you should give the exact words of the constitution of the general synod upon which you have acted in refusing to accept as a delegate to the general synod our woman delegate, duly elected according to the rules and constitution of the synod of the diocese of Caledonia. (See constitution of general synod, section 3: 'Lay delegates shall be chosen by the several diocesan synods according to such rules as they may adopt.'—Page 533, 1921.) As time goes on more diocesan synods in Canada will, like us, have women lay delegates, and the right of each diocesan synod to elect its representatives to the general synod from its lawful membership is very vital."

Northwest Churches Show Devotion

Despite adverse business conditions, the churches of the northwest have shown magnificent devotion in recent months. Thus, in the Congregationalist, a church in South Dakota reports its activities: "Humboldt has paid its pastor up to date in spite of the fact that during the past few months the banks have all closed, and a recent tornado not only ruined the crops in its path but cut a swathe directly through the center of the town. After the storm was over, one of the citizens remarked, 'We have reached the place in our church conscience in which the church is not a luxury but a standard necessity.'"

Presbyterian Paper Admonishes Inman

The Presbyterian Banner, weekly published in Pittsburgh, takes Dr. Samuel Guy Inman to task for recent remarks upon the position of the United States in Latin America. Dr. Inman, who is secretary of the committee on cooperation in Latin America, which is a coordinating agency for Protestant mission boards having work in that part of the world, published a magazine article recently, and followed it up with speeches at summer conferences, in which he ar-

aigned the economic control of Latin countries by American interests, counting, when necessary on marines for support. Says the Banner: "Mr. Inman forgets to mention the great good the marines and bank managers have accomplished. Dominance is the first need of some so-called South American republics. Has Mr. Inman never heard of the 'white man's burden'?"

Zionist Founder's Son Baptized Catholic

Hans Herzl, son of Theodor Herzl, founder of the Zionist movement, has been baptized into the Roman Catholic church by Father Schlissinger, himself a Jewish convert to Christianity. While the newspapers have sought to make much of the incident, Mr. Herzl has refused to comment on it publicly, beyond admitting the truth of the report.

Foresee Catholic Theology Faculty at Oxford

Cardinal Bourne, primate of the Roman Catholic church in England, is sponsoring a plan to celebrate the hundredth anniversary of Catholic emancipation in that country, which will occur in 1929, by the founding of a Catholic faculty of theology at either Cambridge or Oxford. The latter is said to be the likelier choice, since the five most important Catholic religious orders, as well as the secular clergy, already have houses of study affiliated with that university. Classrooms will be open to all comers. Funds are now being sought for the endowment of four professorial chairs and for the erection of the necessary buildings. In sponsoring the plan, Catholic authorities point out that the Protestant religious tests that once excluded Catholics from the English universities have all been abolished, while any Catholic who is a master of arts of either Oxford or Cambridge has the power to found a hall or house of studies which is in fact an affiliated college of either of the universities.

Moffatt's Old Testament Partially Ready

The British Weekly declares the publication of the first part of Dr. James Moffatt's translation, due in England this autumn, to be the chief literary event of the year. In a tribute to the work done by Dr. Moffatt the famous paper recalls the experiences of Tyndale, who, provided with £10, by a generous London merchant, set out in 1524 for Hamburg, where he completed his New Testament translation. Had he not been lured from Antwerp, where he was secure, to Vilvorde, where imprisonment and martyrdom awaited him, Tyndale would have rendered the whole Bible into English, a task later completed by Miles Coverdale, an inferior scholar, who worked under the patronage of Henry VIII. "The light of the everlasting testament," of which Tyndale wrote, will burn more brightly because of Dr. Moffatt's work," says the British Weekly.

Gilbert Murray to Visit America

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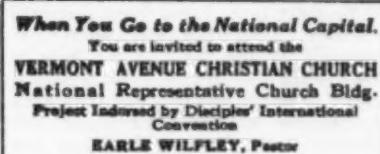
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country in the assembly of the league of nations, has accepted the invitation of the Federal Council of Churches to visit the United States during November. Prof. Murray will be present at many important church gatherings.

Theological Seminary Will Help End Lynching

In accepting the first unit of the American Baptist Theological Seminary, recently dedicated at Nashville, Tenn., Dr. L. K. Williams told the delegates to the convention of the Negro Baptists of America, held in Chicago, that such a school will do more than anything else that has been developed in the south toward the "burning of the lynchers' rope." The school is the gift of the southern Baptist convention, composed of white churches, and is said to be the first of its kind and rank for the training of Negro Baptist ministers.

Dr. Vance Urges Chance for Both Turks and Armenians

Dr. James I. Vance, pastor of the leading Presbyterian church in Nashville, Tenn., just back from a four-month study of conditions in the near east, declares that both Turk and Armenian deserve a chance to rehabilitate themselves. "I made a special study of the Armenian question and its relation to Turkey," said Dr. Vance. "Turkey is coming strong. Armenia is fading out. Turkey is a nation with its face toward the morning. Armenia is a nation without a country. Turkey is Moslem; Armenia is Christian. Turkey has won, whether by fair means or foul, a new place for itself in the sun. What should be America's attitude to Turkey? Certainly there can be no apology for the Turk's past, and there are those who despair of any sincere and permanent change. Nevertheless he seems now to be making a desperate effort for a place in the fellowship of nations. It would seem that the Turk might have a chance with the understanding that he must bring forth fruits meet for repentance. Meanwhile, what of the Armenians? If the Turk is to have a chance, shall the Armenian be denied a chance? If one thinks that the Armenians are a people without a future, he will grievously err. True, today they are down and out. They have no country and no nation wants them. But if you think you can keep the Armenian down, you need to think again. He has his faults, but you cannot keep him down. The 100,000 Armenian children in the Near East Relief have been caring for are not the scum but the cream of a great race. Their future is not a thing to be settled by theorists. They will settle it themselves, and they will probably be a long time settling it, but in the long sweep of time they will prove to the world that the great American effort in their behalf has been thoroughly worth while."

Will Fosdick Make Precedent for Campbell Morgan?

Presbyterian circles are beginning to discuss whether the relation of Dr. Harry Emerson Fosdick with the First Presbyterian church of New York will con-

stitute a precedent to make trouble for Dr. G. Campbell Morgan when the famous English preacher becomes stated supply of the Fifth Avenue church in the same city. Dr. Fosdick will be invited by the first session of the New York presbytery to be held this fall, acting in accordance with directions of the Presbyterian general assembly, to leave the Baptists and become a member of the presbytery of New York if he desires to continue as preacher at First church. But Dr. Morgan, who enters the pulpit of the neighboring church on Jan. 1, is not a Presbyterian, but a Congregationalist, which causes some Presbyterians to ask whether the precedent set up in the Fosdick case should not be maintained in the case of Dr. Morgan.

American Workers Find Russia Anti-War

Recent reports from American relief and church workers in Russia emphasize the anti-militaristic policy being followed at present by the soviet government. "It will interest you to know that all newspapers, magazines and meetings for a month have been jammed on the tenth anniversary of the world war with anti-war stuff," writes Anna Louise Strong, daughter of Rev. Sidney Strong, of Seattle, Wash. "Whole illustrated numbers showing the czar blessing his troops and the troops dead in the trenches, showing the various war lords and the folks who profited by the war; cartoons, war invalids statistics, and the like, have been scattered broadcast, the general theme being that the same world imperialism that prepared the last war is preparing another, and can only be dislodged by the workers of the world uniting. America figures largely as the arch war preparer, with quotations from the Scientific American and similar magazines on the latest gas, the recent air inventions to terrorize populations, and so forth." Bishop Edgar Blake, of the Methodist church, after reporting the same demonstrations, says, "The Field of Mars, the big military parade ground in Petrograd, which was formerly sur-

rounded with great barracks for the soldiers and officers of the czar's guards, has been converted by the bolsheviks into a playground for children. The field has been covered with lawns and flower-beds, and instead of the click of armor and the display of force, there is the innocent play and laughter of little children. It is a pretty fair indication that if war were left to the working people it would be very quickly outlawed."

Serum Checks Plague in China Mission

The discovery of a serum which apparently greatly lessens the mortality from bubonic plague is reported from the Baptist mission station at Ungkung, south China. During a recent bubonic epidemic, missionary G. W. Lewis writes, "The plague was of a very virulent form, so that nearly every case proved fatal. It is estimated that about 1,000 people died, but a serum has been found, an inoculation of which greatly reduces the danger. Of the 2,000 people inoculated at the Baptist mission hospital only eight died, and four of those had probably contracted the disease before inoculation."

Americans in Japan Protest Home Militarism

As a result of discussions conducted under the auspices of the Fellowship of Reconciliation at Karuizawa, leading Japanese summer resort, 337 American citizens, resident in Japan, signed the following protest: "Feeling that the proposed observance of a national defense day is a serious reversal of America's historic policy in that it seems definitely a plan for permanent and universal military preparedness for the whole country; that it arouses the war spirit all over the country in time of peace; that it is likely to misinterpret America's peaceful attitude; and that it seems to come as a direct challenge to the churches and other organizations which have recently made strong protests against war and every activity that tends to cause war, we, the undersigned citizens of the United

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States resident in Japan, earnestly protest the plan and urge its abandonment." The substance of the protest was sent to President Coolidge by radio.

Seamen's Church Institute Would Increase Plant

The Seamen's Church Institute, one of the philanthropic enterprises of the Episcopal church in New York City that has had a notable career in ministering to the sailors who crowd that port, is out to raise \$1,900,000. If it gets the money it will build a 13-story annex, which will increase the lodging capacity from 584 to 1,500 and so make possible caring for those who are now being turned away because of lack of room.

Wisconsin Presbyterians Would Paint

Two ministers of the Presbyterian church in Wisconsin, Rev. M. G. Allinson and Rev. E. A. Finn, recently covered the state in the interests of a denominational center on the campus of the state university. How they succeeded in their primary purpose is not known, but, as a result of what they saw, they have issued a statement declaring that Presbyterian property in Wisconsin badly needs painting and that they are about to launch a "Paint Presbyterian Property" campaign.

Church Statistics Shown Unreliable

Writing in the Presbyterian Advance, Dr. J. F. Shepherd, a Presbyterian minister in Florida, has this to say about the statistics of his denomination: "The statistics of our great church, just published, are encouraging, but when will clerks of churches or presbyteries learn to verify figures? We note that we have 9,871 ministers, a loss over last year of 108, but, we ordained 169 and received 103, while 175 died and 54 were dismissed to other churches, which should show a net gain of 43, where did the 151 ministers go? Then we report 9,903 churches, a gain of 197. But we organized but 66 and received 4, while we dissolved 108 and dismissed 1, making a net loss of 39. Where did we get the 236 churches? In the membership columns we find a like irregularity. With a total received by examination, by certificate and restoration of 165,536, and a total loss from dismissal, suspension and death of 135,935 our net gain should be 29,601 instead of 27,335."

FITCHBURG STUDENT MISSION SHOWS UNITY

(Continued from page 1277)

to the spirit of Christ. Christ found happiness not in things but in service and in gearing his will with God's will. Of all men he was supremely courageous because he was perfectly sure of his God and his cause. If the Son of Man shall make you free you shall be free indeed. Give heart and soul to the church of your choice. Your minister or your priest will meet you there. Jesus is embodied there, in spirit, so far as human conditions will permit. Find your way with us to courageous living and happiness in

following Christ who discovered the perfect and the triumphant way."

Unity comes with astonishing ease when attention is focused on essentials. A third year man from Union Theological Seminary saw the possibilities if future teachers of Massachusetts could be set afire with Christian zeal. But the state law would not admit religious propagandists to state institutions. "Can we preach on the steps then?" the principal was asked. "No, you can't preach on the steps." "Well then, can we preach in the yard if we take the students off into separate groups?" Again refusal. The third question was "Can we, then, take students across the street clear off the grounds and talk to them privately?" Here the crusader, undaunted, won his point. When men will go to this limit in search for Christian disciples they automatically forget the clash between fundamentalists and modernists.

Incidentally, the enthusiasm was catching. One street meeting was interrupted by rain. The speakers continued, however, and many of his hearers went home for umbrellas, returning to hear the balance of the service. Occasionally, some one would use the phrase "The foolishness of preaching" in scriptural quotation. But no one accused the embryo preachers of the preaching of foolishness. No one brought monkeys into play to prove or disprove Darwinism. Enthusiasm begets earnestness and earnestness expels foolishness and invites unity.

TOO EARLY TO JUDGE

It is too early to appraise the results of the students' Christian mission at Fitchburg in a scientific way. However, one result is clear and unmistakable. There is a better feeling between the denominational groups of the city. A policeman loaned his flashlight to one of the gospel teams so that they could read their music in an unlighted district where a meeting was in progress. After the service he said, "Believe me, I never heard anything like that before in my life. You Protestants actually told us Catholics to give our limit to our own churches. And you preached something that will help us all." A little boy said: "The priest said that we could come tonight because what you were preaching wouldn't do us any harm."

Let it be remembered that the rallying point and the unifying power for these eight denominational groups was Jesus the Christ. The mission proved beyond a point that no movement toward unity can fail to unify if the basis is an earnest, sincere, presentation of the Master of men with the great emphasis laid on the towering essentials. Because the curtain of tightly woven theological creeds was drawn aside so that men could see the real redemptive powers of the revealer of the true God, they realized to their own surprise that the treasury of a genuine Christian religion is a common treasury. As one of the young ambassadors for Christ told his hearers: "We are together in these glorious days because our religion stands or falls with Jesus of Nazareth. We have asked the centuries and they tell us that he is the Rock of Ages."

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